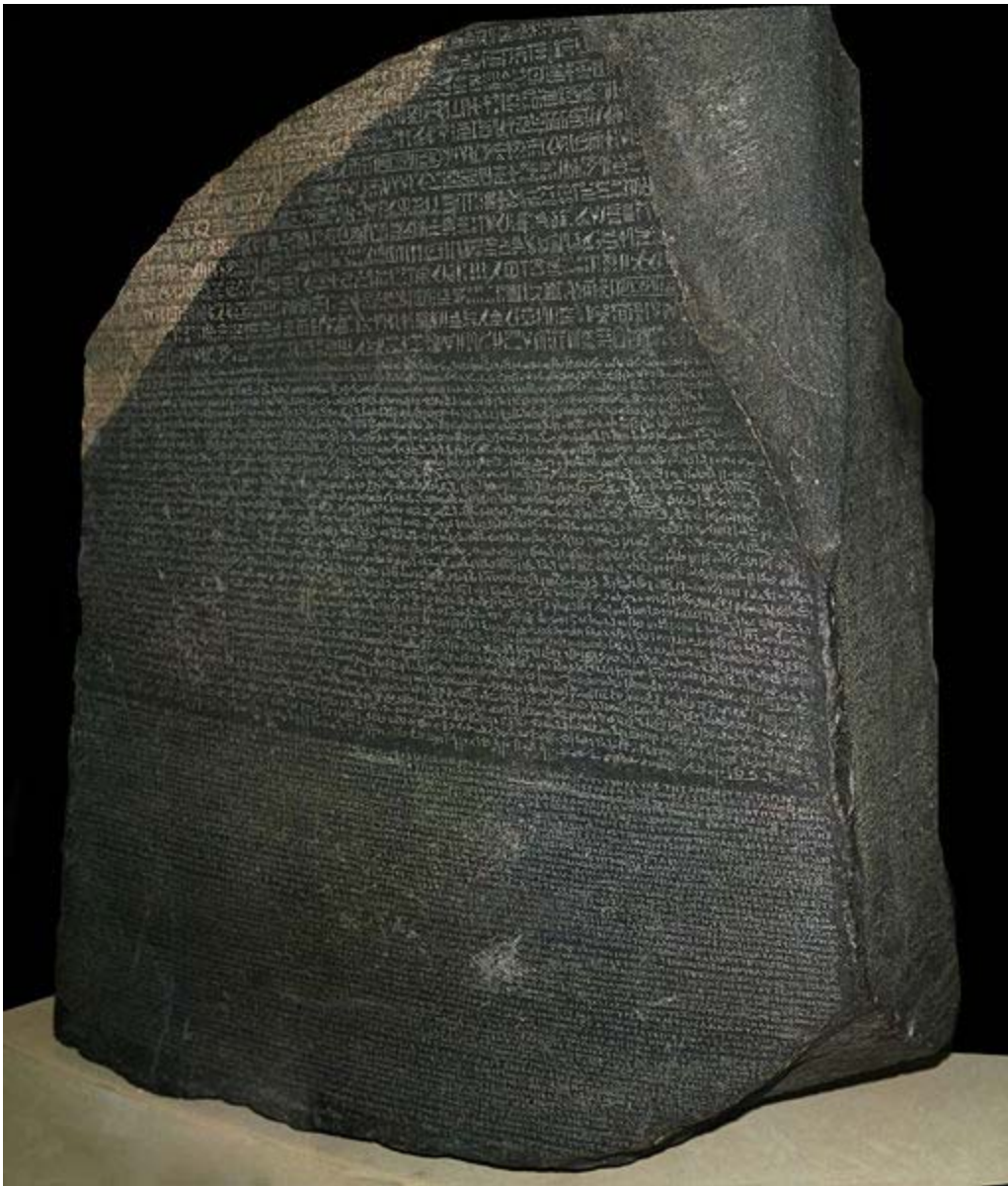


# THE ROSETTA STONE

## and the TENDOV-BOSHEVSKI CONTROVERSY

Illusions of Ancient Grandeur through Balkan Pseudoscience



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## What is the Rosetta Stone

The Rosetta Stone is an ancient Egyptian monument, dated to the year 196 BC, at the time of the Hellenistic Period of Egyptian history, when a Macedonian dynasty, the Ptolemies were ruling over Egypt. It was discovered in Egypt in 1799 by Napoleon's French army. Soon after its discovery it was surrendered to the British army and is now housed in the British Museum. The stone of Rosetta became the key to understanding Egyptian hieroglyphs. Both the Hieroglyphic and the Demotic Egyptian writing had died out around the fourth century AD, being replaced by the Coptic alphabet. Over time the knowledge of how to read Hieroglyphs and the Demotic script was lost, until the discovery of the Rosetta Stone and its subsequent deciphering. The Rosetta Stone is a stele of black granitic rock. It measures a little over a meter high, 72 cm wide and about 30 cm deep. It is missing the top left, the top right and the bottom right corners. The front of the slab is smooth and it is filled with linear text, inscribed in three separate bands, one on top of the other. Each band is written in a different script making up three very distinct levels of written stone surface. It is a bilingual (not trilingual) inscription, written in two forms of Egyptian (Hieroglyphic and Demotic) and one in Greek, as E.A. Wallis Budge emphatically informs us in his book "The Rosetta Stone".

The top band has fourteen lines of **Egyptian Hieroglyphs**, scribed in the archaic language of the Egyptians that was known only to the sacred book scribes. It is written from right to left.

The middle band has thirty-two lines of a right to left cursive script called **Demotic** (popular), or **Enchorial** (of the country: local), which is written in the Egyptian language as it was commonly spoken by the people (demos) at the time of the Ptolemies. This popular (demotic) script was used for everyday document writing in ancient Egypt starting from around 650 BC and phasing away about 400 AD, bring in usage for a little over one thousand years.

The bottom part of the slab has fifty four lines written left to right, in **Coene** (Koine=common) **Greek**, written in capital letters, without punctuation or word separation. Since parts of the stone are missing, some

missing parts have been restored using the text of a copy of the same decree on a similar stele, that was discovered in Hermopolis.

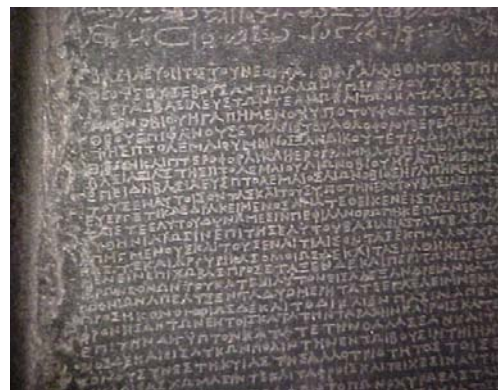
The inscriptions in the Rosetta Stone make a total of three essentially (but not completely) identical translations of the same decree. This decree was passed by a council of High Egyptian priests, at their meeting in Memphis, which confirmed the establishment of the Pharaonic cult of



**Egyptian Hieroglyphic script from the Rosetta Stone**



**Egyptian Demotic script from the Middle band of the Rosetta Stone**



**Hellenic Coene script from the bottom band of the Rosetta Stone**

the Pharaoh Ptolemaios V Epiphanes, on the first anniversary of his official royal coronation. The coronation ceremony was held on the ninth year of his reign as a Pharaoh of the Hellenistic kingdom of Egypt (he was a minor upon his father's death).

## How and when was the Rosetta Stone Deciphered

The Greek text was translated by the French under orders of General Menou, soon after it was found, and then again a more precise translation was done by Professor Ameilhon, of the Institute National de Paris, in France, using a lithographic copy that had been sent to France, under orders of Napoleon the Great. With the defeat of Napoleon's French expeditionary army of Egypt, the Rosetta stone was confiscated by the British and taken to England. It is one of the most treasured and famous items of the British museum.

In the early years of the nineteenth century, British and French scholars, most noted among them being Thomas Young and Jean-Francois Champollion, were able to use the Greek inscription on the stone as the key to deciphering the two Egyptian scripts, Demotic initially and Hieroglyphic later.

The first men to partially identify words from the demotic text were the French Silvestre de Sacy and his Swedish student, Johann David Åkerblad. Thomas Young was able to translate some words in Demotic and made the first workable identifications of Hieroglyphs. Jean-Francois Champollion built on Thomas Young's initial success, and was eventually successful in cracking the Hieroglyphics puzzle, because of his working knowledge of Egyptian Coptic, which he had learned for this purpose. Working at the same time on solving the puzzle of the Demotic script, he had success when he found it to be a cursive alphabetic writing system whose letters sounded like the hieroglyphic symbols they had originated from. It should be added here that the Demotic was the third in line writing system of the Egyptians, the first being the Hieroglyphic (sacred), second being the Hieratic (priestly) system, which closely followed the Hieroglyphic. Then, followed the Demotic and only after Christianity's introduction into Egypt, the Demotic alphabet came to be less and less used, being eventually substituted by the Coptic. The Coptic is another truly Alphabetic writing system, based on the Greek alphabet that also contained seven Demotic letters. The ancient Egyptian language, in its Coptic written form is still being used as a language of religion and sacred texts by the Egyptian Christian Copts.

THE DISCOVERERS

*Tableau des Signes Demotiques Egyptiens, pour la liaison des  
mots propres Grecs et Hieratiques.*

Lettr. Grecques	Signes Demotiques	Signes Hieroglyphiques
A	Ⲁ Ⲁ Ⲁ Ⲁ Ⲁ	Ⲁ Ⲁ Ⲁ Ⲁ Ⲁ Ⲁ Ⲁ Ⲁ
B	Ⲃ Ⲃ Ⲃ Ⲃ Ⲃ Ⲃ Ⲃ	Ⲃ Ⲃ Ⲃ Ⲃ Ⲃ Ⲃ Ⲃ
Γ	Ⲅ Ⲅ Ⲅ	Ⲅ Ⲅ Ⲅ Ⲅ
Δ	Ⲇ Ⲇ	Ⲇ Ⲇ Ⲇ Ⲇ
E	Ⲉ	Ⲉ Ⲉ
Z	Ⲋ Ⲋ	Ⲋ Ⲋ
Θ	Ⲍ Ⲍ Ⲍ	Ⲍ Ⲍ
H	Ⲏ Ⲏ Ⲏ	Ⲏ Ⲏ
I	Ⲑ Ⲑ Ⲑ	Ⲑ Ⲑ Ⲑ Ⲑ Ⲑ Ⲑ
K	Ⲓ Ⲓ Ⲓ Ⲓ Ⲓ Ⲓ Ⲓ	Ⲓ Ⲓ Ⲓ Ⲓ Ⲓ Ⲓ Ⲓ Ⲓ
Λ	Ⲕ Ⲕ Ⲕ Ⲕ	Ⲕ Ⲕ Ⲕ Ⲕ
M	Ⲗ Ⲗ Ⲗ Ⲗ Ⲗ	Ⲗ Ⲗ Ⲗ Ⲗ Ⲗ
N	Ⲙ Ⲙ Ⲙ Ⲙ	Ⲙ Ⲙ Ⲙ Ⲙ Ⲙ Ⲙ
Ξ	Ⲛ Ⲛ Ⲛ Ⲛ Ⲛ Ⲛ	Ⲛ Ⲛ Ⲛ Ⲛ Ⲛ Ⲛ
O	Ⲝ Ⲝ Ⲝ Ⲝ	Ⲝ Ⲝ Ⲝ Ⲝ Ⲝ Ⲝ
Z	Ⲇ Ⲇ	Ⲇ Ⲇ
Θ	Ⲉ Ⲉ Ⲉ	Ⲉ Ⲉ
H	Ⲋ Ⲋ Ⲋ	Ⲋ Ⲋ
I	Ⲍ Ⲍ Ⲍ	Ⲍ Ⲍ Ⲍ Ⲍ Ⲍ Ⲍ
K	Ⲏ Ⲏ Ⲏ Ⲏ Ⲏ Ⲏ Ⲏ	Ⲏ Ⲏ Ⲏ Ⲏ Ⲏ Ⲏ Ⲏ Ⲏ
Λ	Ⲑ Ⲑ Ⲑ Ⲑ	Ⲑ Ⲑ Ⲑ Ⲑ
M	Ⲓ Ⲓ Ⲓ Ⲓ Ⲓ	Ⲓ Ⲓ Ⲓ Ⲓ Ⲓ
N	Ⲕ Ⲕ Ⲕ Ⲕ	Ⲕ Ⲕ Ⲕ Ⲕ Ⲕ Ⲕ
Υ	Ⲗ Ⲗ Ⲗ Ⲗ	Ⲗ Ⲗ Ⲗ Ⲗ
Ϝ	Ⲙ Ⲙ Ⲙ Ⲙ	Ⲙ Ⲙ Ⲙ Ⲙ Ⲙ Ⲙ
Z	Ⲛ Ⲛ	Ⲛ Ⲛ
Θ	Ⲝ Ⲝ Ⲝ	Ⲝ Ⲝ
H	Ⲇ Ⲇ Ⲇ	Ⲇ Ⲇ

Champollion's notebook comparing side by side the Greek Alphabet, Demotic Alphabet and Hieroglyphs

## How did Greeks from Macedonia end up as Pharaohs of Egypt



**Tetradrachmon of Ptolemaios V :**  
**ΠΤΟΛΕΜΑΙΟΥ ΒΑΣΙΛΕΩΣ**

The Macedonian king Alexandros III, better known now as Alexander the Great, conquered Egypt, stopping there on his way to Persia to conquer Asia. He was proclaimed liberator of Egypt, Pharaoh and son of Amun-Ra, (Zeus to the Greeks) and established a new city by the Nile delta, which he named Alexandria. After his death one of his generals, Ptolemaios Soter, having been assigned as governor of the Satrapy of Egypt, eventually carved up for himself what became the first and longest lasting of the Hellenistic kingdoms of the Diadochoi of Alexander the Great. The last Greek Pharaoh was Cleopatra VII Philopator (Κλεοπάτρα Ζ' Φιλοπάτωρ, January 69 BC – 30 BC) of Egypt, the last of the Ptolemies. The

Rosetta Stone was written for Ptolemaios V Epiphanes - Eucharistos : ( Πτολεμαίος Ε' Επιφανής Ευχαριστος , 210 BC - 210 BC).

### What is the controversy

First of all: Is there any controversy concerning the Rosetta Stone in the academic circles of Egyptology, Linguistics, Hellenistic History etc? In the academic sense: no! Yet we do know that there is a paper allegedly scientific in nature, that has been making waves in the popular press of Skopje, the capital of the Former Yugoslav Republic of Macedonia, and even more loud noises on web sites, blogs and You-tube videos on the internet.

Dr. Tome Boshevski of the “Macedonian Academy of Sciences and Arts” in Skopje, FYROM, and Dr. Aristotel Tentov, member of the Faculty of Electrical Engineering and Information Technologies in Skopje, FYROM, are the authors of it. Their paper is named: *“TRACING THE SCRIPT AND THE LANGUAGE OF THE ANCIENT MACEDONIANS”*, and according to their own abstract it *“presents the results of research realized within the project “Deciphering the Middle Text of the Rosetta Stone”, supported by Macedonian Academy of Sciences and Arts, 2003 – 2005.”* According to these these engineering professors, things with The Rosetta Stone are not what they seem to be.

Since no known scholarly or scientific magazine or publication has ever agreed to publish their work, and they have not been allowed to speak and present their case in any forum or congress of a related scholarly faculty (History, Egyptology, Linguistics, Hellenistic Studies, etc), we could have just as well dismissed their work as just another loony ancient Egypt related theory, by two media-seeking amateur Egyptologists. There are thousands of the kind, who try to explain various topics from how the Egyptian pyramids were built by extraterrestrials and ho Egyptians taught Pyramid building to the Mayans and the Aztecs to how the next world war and other eschatologic events have been foretold by prophecies written in Hieroglyphs and hidden with mummies in tombs.

Unfortunately though, due to the unmistakably impressive sounding resumes and positions of the above mentioned Electrical Engineering professors (one of whom being a member of what should normally be considered a prestigious “Academy of Sciences and the Arts” of a country), their work needs to be brought out into the light, examined and exposed for what it is: brilliant research or pseudoscience. Despite the fact that the international scholarly community has ignored and essentially shunned the work of the two engineers, it has nevertheless acquired a sort of cult following among ultra-nationalists and other right wing and revisionist circles in their country.

## Egyptian or Proto-Slavic

While Egyptologists from day one of the discovery of the Rosetta Stone assumed that it was written in two forms of Egyptian script and in Greek, the Tendov-Boshevski paper claims that the middle section is actually not Egyptian, but a proto-Slavic “ancient Macedonian” language, albeit written in the Egyptian Demotic script. So, they claim, we have in Rosetta Stone, not two but three different languages, not only Egyptian and Greek, but also some Proto-Slavic “Macedonian”, written in the middle section, in Demotic script.

Obviously, if their assumption is true and if their theory was proven correct, they would revolutionize the whole way we view modern, medieval and ancient history. So, the first striking thing that comes to mind is the question: why such a deafening silence from the international academic and scholarly community, to such a History shattering theory? We know that in Egypt we had the Hyksos, the Hebrews, the Persians, the Greeks and the Romans, later on the Arabs, Mameluks and the Ottomans, then briefly in modern times the French and finally the British. We do therefore expect to find any of the above people's writings in Egypt, but Slavs in ancient Egypt? It sounds too improbable. We always knew that the original Slavic homeland was in northern Europe, somewhere close to the general area of where is now Belorussia or Ukraine. And we know from historic sources that the Slavs descended into southern Europe starting around the mid-6<sup>th</sup> century AD, and that the most southern point they ever reached was southern Greece. How could we have Slavs in Egypt, and indeed one thousand years before we could ever even think this feasible?



Greek, Demotic & Hieroglyphic text samples from the Rosetta Stone

## Fast forward to 1991

To understand their basic claim, we need to fast forward from Hellenistic Egypt to the modern times and come to 1991, the break up of Yugoslavia and the establishment as an independent country out of the southernmost federal republic of Yugoslavia, that now wanted to be known as Republic of Macedonia. Greece, in whose borders lie the vast majority of what was ancient Macedonia, reacted to this announcement asking, indeed demanding that the new country chose a different name, without mentioning the name “Macedonia”, and promptly refrained from any recognition. After a few years of negotiations, done in the background of an embargo slapped by Greece on the ex-Yugoslav republic, a neutral name was agreed to be used temporarily until a more final name could be agreed by the two parts. So, what used in the post first world war years to be known as Vardarska Banovina, and during Titoist Yugoslavia as Socialist Republic of Macedonia, came now to be recognized in the international arena as the Former Yugoslav Republic of Macedonia (FYROM). This did not go down well with some ultra-nationalist circles in Skopje, who, under pressure from radically nationalist groups of emigrants in Canada and Australia, started advocating a more “advanced” justification of why FYROM not any has the right to share this name with Greece, but that indeed is the modern heir to the legacy of ancient Macedon.

Greeks, and others, laughed in the beginning...how can descendants of the Slavs who entered the Balkans one thousand years AFTER Phillip II and Alexander the Great make such historically inaccurate claims? A claim, no matter how outrageous, needs to be backed up, somehow, and here it is

where Historians (and others) need to run to the rescue of Politics. Since Historians were slow in responding, “others” (like Electrical Engineers, for example) had to be recruited, and soon they came calling. The task was easy: If Macedonians could not have been Slavs, then Slavs had to be made Macedonians!

### **The chicken or the egg**

On the September 3, 2007 edition of MakNEWS we read in an interview of Dr. Tome Boshevski given to Liljana Ristova, Editor of Canadian Macedonian News. Let us here Dr. Boshevski tell us in his own words:

*“Did the Slavs come to the Balkans from behind the Carpathians or did they cross the Carpathians fleeing north to avoid the Roman invasions? This is a problem that can be easily and logically remedied.”*

Let us note here in passing how Dr. Boshevski treats History: not as a scientific faculty where your claims need to be backed up by sources and evidence, but as a mere issue of “logic” where logic is being used as a synonym of “imagination”. In layman's words, if events do not conform with your theories, all you have to do is “think logically” and invent with a new History...it is all a matter of “logical” deductions. Logic is being used and abused as an excuse to justify politically motivated mythical abstractions: Myth transforming itself into “History”.

*“After five (they obviously have to revisit their ancient Macedonia sources: any way you count them there were no five wars) Macedonian-Roman wars fought in the second century BC with Philip V and his son Perseus, a large number of Macedonians including most of the elite and ruling class, fled Macedonia and headed north away from the conflict. Fearing a slaughter from the Roman armies descending on Macedonia from the south, from Peloponnesus, they fled the Balkans and resettled north as far as Siberia. No people leave their homes voluntarily on masse (sic) unless they are coerced. This massive evacuation was certainly coerced by the violent Roman invasion which accounted for about half of Macedonia's population leaving Macedonia. The other half still remained and lived on Macedonian territory.”*

Someone would think that for such a revolutionary and history changing claim (half the ancient Macedonians fleeing the Romans to settle in Siberia) Dr. Boshevski would offer some unshakable evidence to back his claim, but no...as he forewarned us, he views issues of History as “a problem that can be easily and logically remedied.” Then he continues:

*“We cannot accept the notion that the Macedonian-Roman wars "cleansed out" the entire Ancient Macedonian population as much as we cannot accept the notion that the Ancient Macedonians who fled the conflict disappeared altogether. There are well documented historic facts that prove that Ancient Macedonians not only survived the Roman invasion but many who fled north in fact, over time, returned to their ancestral lands in the Balkans.”*

So, now we finally have the ends of the loop coming together: Macedonian Slavs are not really Slavs, but the reverse is true: Slavs are Macedonians! So, if we are to believe the fringe nationalist circles that happen to be currently (2008) the politically dominant group holding the government in FYROM, and its apologists in the Academy of Sciences and Arts in Skopje, then we have to accept their claim that their people are descendants of the ancient Macedonians, who, after the Roman conquest left for Siberia, then a thousand years later came south and caused the Slavic invasions into the Balkan peninsula of the 6th and 7th centuries AD. Therefore, according to Dr. Tome Boshevski & co, Slavs are Macedonians, and Slavic languages, according to them, are nothing but “Macedonian”.

I am repeating again: according to the nationalists in Skopje, and their apologists, it is not the Macedonian Slavs who are Slavic, but the Slavs *around the world* that are Macedonians. Now, having accepted in a stroke of logic and genius, this wholly undocumented reversal of History, now we are forced to accept that the ancient Macedonians were not of Greek stock, that they did not speak a Greek dialect, but we must believe that they spoke a totally different “Macedonian” language. This imaginary language we are told, must be considered the *mother tongue* of all the Slavs: *the proto-Slavic language!*

### A void to be filled

Having zoomed in on the modern political context of this issue, and having had a first hand taste of this laboratory of logical “creation” of history with a touch of Siberian fable telling, we now return to the Rosetta Stone. We need to follow Dr. Boshevski's reasoning of how they came to the Macedonian language assumptions for the middle text of the Rosetta Stone.

Once someone refuses to accept that the ancient Macedonians were of Greek stock, spoke and wrote in Greek, then a great void becomes apparent. What language did they speak? What was the language of communication of the administration of their kingdom soon to be a huge empire and then multiples kingdoms again? In what language were the proclamations like this one at Rosetta written, what was the language of the army and the bureaucracy and the language of commerce?

*"Contemporary science has mainly adopted the stance that there are no traces remaining from the script and the language of the Ancient Macedonians,"* informs us Dr. Tome Boshevski. This, of course is a complete falsification and misrepresentation of what “contemporary science” accepts as “traces remaining from the script and the language of Ancient Macedonians”. Dr. Boshevski and his associate seem to intentionally and decisively ignore not only the scholarly corpus that leads us to accept the Hellenic education and usage of the Hellenic language in everyday life, in religion, in military and in state affairs by the Macedonians, but also and most importantly the archaeological evidence.



**Μ**  
**ΑΚΕΔΟΝΙΑΡΧΩΝ...ΠΑΝΤΙ ΤΩ ΚΟΣΜΩ (Governor of Macedonia... to all the people) : Greek Proclamation from the ancient Macedonian city of Heracleia. close to Monasteri/Bitola in FYROM**

written testimony to their own Greek identity and language. Blinded in this way, and having artificially created in their mind a language and script void for the ancient Macedonians, Dr. Boshevski and Dr. Tendov now need to have it filled:

*“Our starting premise was that it is unlikely that there's not a single complete sentence (sic) in the*

They have decided to close their eyes to the innumerable thousands of marble monuments, stelae, coins and tombstones with letters and name inscriptions and declarations written in Greek, found in every archaeological site dating from the Hellenistic era in every Macedonian controlled territory, from Macedonia to Egypt and from Syria and Israel to Pakistan. One of these monuments is tellingly...the Rosetta Stone! The consciously refuse to accept the virtually unlimited cultural treasures that the Macedonians themselves have left us as

*language and the script of the Ancient Macedonians preserved.”*

The problem Drs. Tendov and Boshevski is insurmountable indeed, and we have to sympathize with their plight. Once you start with the premise that the Macedonians did not read, speak or write in Greek, then you are obviously at a loss: how can an advanced civilization, a kingdom that conquered most of the then known world not have its own written language?

It is those same Macedonians whose palace was second home to some of the greatest minds of the Hellenic world of the caliber of Aristotle, Pindar and Euripides.

If someone intentionally chooses to ignore the thousands of marble stelae and papyri and ceramic shards and coins written in Greek, full of Greek names of the ancient Macedonians, found throughout Macedonia, then that someone is faced with an incomprehensible riddle.

It would be as if someone would claim that the ancient Egyptians did not speak or write Egyptian. Trying to locate non Egyptian ancient writings in Egypt, especially before the Greek and Roman conquests, would be an uphill battle indeed. And if that same person would choose to ignore the thousands of Egyptian written documents on temples, tombs and papyri and other works of art, he would consider it very odd how the Egyptians never left a written word behind them.

*“Based on this, we hypothesized that the text on the Rosetta Stone is written in three languages, in the following order: Hieroglyphic in Ancient Egyptian, with a syllabic alphabet in Ancient Macedonian, and with a phoenetic (sic) alphabet in Ancient Greek.”*

Here we have two birds killed with one stone: Negation of the Hellenic identity of the Macedonians *and* negation of the Egyptian character of the Demotic script of the Rosetta Stone.

We have a number of hypotheses we are now faced with: the first hypothesis is that

A. The Macedonians did not speak Greek but used a wholly different language, the second is that

B. This “Macedonian” language (not Attic or Coene Greek) was used in the administration of the Macedonian state(s), thirdly that

C. The Demotic script of the Egyptian language is actually a proto-Slavic “ancient Macedonian” and that this is what has been inscribed in the middle section of the Rosetta Stone and the last hypothesis is that

D. This Demotic text is indeed written in a *syllabic*, and *not* in an *alphabetic* script as it is accepted by everyone else from the early 19<sup>th</sup> century onwards.

*“Consequently, having in mind that the rulers of the ancient Egypt in that period was (sic) from Ptolemaic dynasty, and that their homeland was ancient Macedonia, we assumed that sounds of consonants and vowels should be preserved in the archaisms of contemporary Macedonian language.”*

The above simply means that there are two more assumptions to cope with: One that

E. This script consists of consonant and vowels (in a syllabic script) and also that

F. The alleged language in it has preserved archaisms of the contemporary language of FYROM, a language by all accounts very similar to modern Serbian and Bulgarian.

In an article that appeared in the newspaper "Canadian-Macedonian News" in Toronto in January 2007 Professor Boshevski was very clear: *“We believe that the Ancient Macedonian language is a precursor not only to most modern Balkan languages but also to all of today's Slavic languages. We believe, and time will prove this, that all these languages have descended from the Ancient Macedonian language. Let's say that the Ancient Macedonian language is a proto-Slav language.”*

The obvious question arises then: how can it be possible that they can read a Slavo-macedonian text using an Egyptian script written in what is by all appearances an Egyptian language?

They made things easy: while everyone accepts that the demotic script is a consonant-based alphabetic script, professors Tendov and Boshevski tell us that it is a syllabic one.

In other words:

**If the mold does not fit reality, then reality has to be forced-fit into the mold.**



## Making the letters cooperate

One thing we need to remember about the Egyptian Demotic script, is that it is an *alphabetic not a syllabic* script, and that it is a consonant based, written from right to left. These characteristics it shares with all of the Middle eastern languages, including Arabic, Hebrew, Phoenician and both of the Egyptian scripts that preceded it, Hieroglyphic and Hieratic. Tendov and Boshevski scrap all this, making their own rules and linguistic assumptions as they go: *“In the paper, it is assumed that a syllabic script of the type consonant-vowel was used for the middle text of the Rosetta Stone. Symbols for 27 consonants were identified.”*

*Since the letters in the Demotic script are representing very specific Egyptian words, that have been identified and translated over 150 years ago, trying to make them speak in a different language was not going to be an easy proposition: like an unwilling hostage in the hands of a totalitarian regime, the Egyptian letters had to give away secrets they did not possess...they had to be forced to speak some proto-Slavic “Macedonian” and towards this purpose, some twisting around had to be applied...until they started singing Balkan tunes.*

*This is how professors Tendov and Boshevski described the whole process: “By using the procedure of mirroring and rotation in the writing surface (plain), a monosemic(sic) (unambiguous) way was determined for connecting the symbol of consonant with 4 or 8 vowels. Although rarely used, the symbols for writing isolated vowels and some consonants were identified. In the analyzed text, the syllabic signs were not only written next to each other, but also they were often written one above the other in the form of what are known as ligatures. A small number of pictographic symbols were also identified.”*

In other words: Do whatever it takes, as long as the letters start cooperating! They created out of nowhere a syllabic system, taking each individual letter, as it appears in the text of the Rosetta, then

Бр	СЛАВЯНСКО	О	О	У	Е	Е	Б	А	И
1.	Ж	Г	Д	Д	Е	Е	Б	А	И
2.	П	Р	Д	Е	Е	Б	А	И	И
3.	Г	Р	Д	Е	Е	Б	А	И	И
4.	Ж	Р	Д	Е	Е	Б	А	И	И
5.	З	Р	Д	Е	Е	Б	А	И	И
6.	С	Р	Д	Е	Е	Б	А	И	И
7.	П	Г	Д	Е	Е	Б	А	И	И
8.	Т	Г	Д	Е	Е	Б	А	И	И
9.	С	Г	Д	Е	Е	Б	А	И	И
10.	Ц	Г	Д	Е	Е	Б	А	И	И
11.	Ш	Г	Д	Е	Е	Б	А	И	И
12.	ШТ	Г	Д	Е	Е	Б	А	И	И
13.	Ч	Г	Д	Е	Е	Б	А	И	И

**How Tendov and Boshevski invented a new syllabic system using the Demotic alphabet by flipping its letters around and giving them multiple sounds to accommodate Slavic pronunciation.**

turning it left then right, then flipping it up, then turning it once again left then right, then tossing it down, and again turning it left then again right, and giving its new scheme a new value. For example, k now became ka ke ki ko ku kje kju, and whatever they considered opportune, to fit the pronunciation of their dialect. The way Dr. Boshevski described their “method” to the Toronto published newspaper "Canadian-Macedonian News" in January 2007 is revealing: *“Then by rotating each consonant 90 degrees on its plane, we were able to connect it with 4 vowels. And then by mirroring it we were able to connect it with 4 more vowels for a total of 8. For example let's say an asymmetrical symbol represents the consonant "r". In its vertical position it may assume the vowel "a" for "ra". By rotating it clockwise 90 degrees it assumes another vowel say "o" for "ro", Rotating it again 90 degrees clockwise it assumes a their vowel say "i" for "ri". Rotating it one more time by 90 degrees will assume a fourth vowel, say "u" for "ru". Above these four rotations we can now mirror each image of the rotated consonant and assume four more vowels.*

*By using this technique we were able to define a method for writing where a single symbol by being rotated and mirrored on its plane could assume up to 8 vowels thus creating up to 8*

*syllables.(sic)“ Since these symbols do not appear in the text, (after all DR. Boshevski himself tells us that they “were able to define a method for writing”!*

So much for deciphering, in other words: all they did was invent a new writing system and they claimed that this is what is in fact written on the Rosetta...but it is not! So, if someone attempts to to read the Demotic portion of the Rosetta, someone must assume that in some words a syllable was read next to another but in another word (in the same text!) a syllable was placed on top of the other and in yet another word the symbols have to be read diagonally.

Incidentally, when everything else failed, in order to decipher a Proto-Slavic meaning out of an Egyptian word when a word was being uncooperative, they assumed clusters of “syllables” together, called them “pictographs” and gave them *whatever* sound and meaning was thought to be opportune for the moment.

It is obvious that using such a system anyone can arbitrarily apply sounds to any script and then read them at will...Someone can easily “wire” Chinese letters to sound like Urdu and Arabic letters to sound like French. But is it possible to “translate a Chinese text into a properly understood Urdu essay? Obviously not. The law of probabilities can only take someone so far. With some effort though and even more imagination someone could foreseeably squeeze a few familiar sounds out of unfamiliar letters of a strange text.

No matter what amount of trickery and chicanery is applied though, there is simply *no way* a translation that makes *any* sense at all can ever be squeezed out of a text, when the wrong language is being forced out of the letters, no matter what tricks someone plays with these letters, the alphabet or the syllables. Yet, surprisingly, the two professors from Skopje inform us that they, somehow, did it!

*“Comparison of our results of reading the middle text and known readings of ancient Greek text, published by the British Museum, are also presented in the paper. One can very easily concludes (sic) that the two texts, so called demotic and the ancient Greek text are identical only by the contents of the Pharaoh's orders.”*

So, here finally we will be able to check Dr. Tendov and Dr Boshevski's work against a universally accepted text: the British Museum's translation...not the Demotic translation on the Museum's website (that would be quite odd, indeed), but the Greek one: they are “identical” we are told. How identical?

*“Within each particular order, the sentences in two compared texts have different structures, which is very logical and it must be expected in each case when we are comparing two identical texts written in two different languages even today.”*

Withing reason, that sounds logical: two identical texts translated by two different people will give us somewhat different results: very logical indeed!

*“Going further, by carefully analyzing the proposed reading of the middle and ancient Greek text, everyone can conclude that the culture level of communication with particular different ethnical group (sic) with different religion was very high. Namely, communication in such case is according to social status and the religion of particular group in those days ancient Egypt (sic).”*

We are not sure how relevant is this to the exactness of the translation, but in the very next sentence our fears materialize when we are informed that:

*“The presented results of deciphering the middle text of the Rosetta Stone points also to the fact that there are many details which cannot be found in the text inscribed in uncial ancient Greek alphabet.”*

In other words: maybe it is not so identical after all!

*“On the basis of our research we can make this knowledge more precise with the conclusion that the Pharaoh's decree from the middle text of the Rosetta Stone in original is inscribed in the language of the ancient Macedonians with letters of the **alive (living) masters of that time** (sic), i.e. with the official letters and language of the state that had been ruled by them at year 196 BC for more than a century. The language that we are discovering on the middle text is definitely with the characteristics of the Slavic language, and we found every single word that we were able to identify in the text so far in all contemporary Slavic languages as well, in archaic or official version of particular Slavic language. Consequently, we can define this language as **Pre-Slavic** language.”*

## Scientific credibility: scholarly peer reviews

If Drs. Tendov and Boshevski are correct, if indeed this translation holds true and compares on equal terms to the Greek text (to which they themselves aspire to compare their “translation” to), then all of ancient and medieval history need to be re-written! If the translation comes through, then the esteemed professors from Skopje will be validated and then indeed there must be some credence to the theories that claim that the ancient Macedonians were Slavic, Pre-Slavic, Proto-Slavic, and not related to Greeks at all!

The obvious question would also arise as to who are the scholarly scoundrels that supplied the British Museum with its Demotic translation, as taken from the Egyptian...if indeed the middle text of the Rosetta ends up as proven to be Slavomacedonian indeed! Too many issues are at stake here, and we need to get to the bottom of it all!

In science we are not supposed to accept anything as sacrosanct. We have to doubt and we have to ask questions, and sometimes questions can seem unlikely and off the wall, so to speak, but this is how scientific knowledge progresses: You have a hunch, an idea, a theory that can potentially replace accepted beliefs and you put your theory to the test: you publish it in a scientific magazine, present it to a scientific forum, invite your peers to come and criticize it, and let them use your system to come up with identical results.

Considering the controversial nature of the claims and theories and methods presented in this paper by the Academician Dr. Tome Boshevski and the Professor Dr. Aristotel Tendov, and considering the wild enthusiasm with which it has been received in Skopje's popular press, and the celebrity status and cult like following it has brought to the two professors, in theory home country, it becomes an obvious enigma why they have not yet published it in any scientific publication. But the answer is given to us by Dr. Boshevski again, in his previously mentioned Toronto interview/article:

*“With regards to your discovery what kind of reaction did you get from the Macedonian intellectuals and from corresponding world institutions?”*

**Professor Boshevski:** *Up to now there has been no significant reaction. The publication we printed was well accepted and is receiving attention in creating interest locally as well as in some European circles. We sent an electronic version to various world centers, including the Institute of Eastern Languages in Chicago, to Oxford, to London and to Germany. We can't expect immediate reactions; it takes time to interpret our results before people can truly understand our discovery. What we found will shake the foundations of our contemporary understanding. Everything up to now that has been written about the Ancient Macedonians can't easily change. A great deal has been invested in the creation of our current understanding and now we appear with our findings out of nowhere telling everyone they were wrong. A lot of time will pass before people are comfortable with the idea, before it sinks in and before we see any reactions. In the meantime we will stand by our convictions and be at everyone's disposal to conduct dialog and eventually solve this problem.”*



**The Oriental Institute,  
University of Chicago,  
Home of the Demotic  
Dictionary Project**

Now, then, it all becomes obvious: while “an electronic version” of their work has been sent

“to various world centers” such as “the Institute of Eastern Languages in Chicago, to Oxford, to London and to Germany” nobody responded, obviously, we are told, because “it takes time to interpret our results before people can truly understand our discovery. What we found will shake the foundations of our contemporary understanding.” Someone can almost picture distraught scholars in all these centers of learning banging collectively their heads on walls of despair, because the academic lives they

“invested in the creation of our current understanding” are now gone up in smoke, since Drs. Tendov and Boshevski now “appear with (their) findings out of nowhere telling everyone they were wrong.”

I know I would be distraught, for one, too! No wonder the Academia, world wide, is hiding under their desks, not daring to confront the ones who exposed them as being so wrong, all along...

In passing let us here the words of Janet H. Johnson, one of the the staff responsible for the Chicago Demotic Dictionary Project, of the Oriental Institute of the University of Chicago (the other two being Thomas Dousa, Francois Gaudard). In their February 2003 annual report to the Institute, she writes, among other entries:

“In the Rosetta Stone, another of these trilingual decrees in honor of Ptolemaic rulers, the hieroglyphs are called the “script of the divine word.” The Demotic section, in the middle of the decree, is here, and elsewhere, referred to as “document-writing.” This name reflects the fact that Demotic, when it first came into use, was used exclusively for personal documents(letters, contracts, and so on). Gradually Demotic replaced hieratic (a cursive script derived from hieroglyphs) for administrative documents and then for literary, including religious, texts. Hieroglyphs continued to be used for formal monumental inscriptions. Most classical Greek authors who discussed Egyptian scripts distinguished between a “sacred” script (hieroglyphs and hieratic) and a “popular” (Herodotus’s δημοτικά) script. Greek texts written in Egypt usually distinguished two Egyptian scripts, the sacred and the “Egyptian” (as in the above-mentioned Canopus Decree). Clement of Alexandria, writing in the second or third century of our era, distinguished all three Egyptian scripts: ιερογλυφική “hieroglyphic,” ιερατική “hieratic,” and επιστολογραφική “epistolary.”

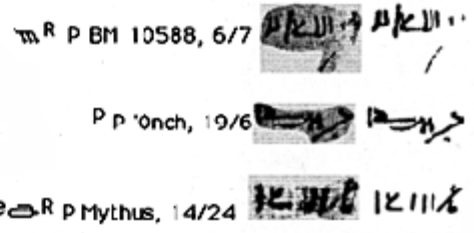
F ↘

fy v.t. & it. "to lift, carry"  
= f3y EG 143-44  
= f3y Wb I, 572-73  
= 4l CD 620a, CED 265, KHwB 344, DELC 280  
for discussion of writing, see Cenival, Assoc. (1972) p. 15

w. extended meanings  
"to carry off, steal"  
= PE44l "despoiler" CD 623  
var.

fy.t#

"to fly"  
= EG 144, but vs. ex. from R P. Mag, 20/7



**Sample page from the Oriental Institute of the University of Chicago's Demotic Dictionary**  
(Page taken from the public web page of the Oriental institute, all rights reserved with that institution)

We need to stress here that Janet H. Johnson, whose Academic life, as we understand, is dedicated to daily scholarly labor towards creating the first comprehensive Demotic Dictionary, “continuing” in her words “the time-consuming job of checking and double-checking every entry and every reference included in the [Egyptian Demotic] Dictionary”, was only expressing here “our current understanding” of the Demotic script... Should we assume that this was before she and her colleagues received the fateful and Academically devastating electronic message from the Skopje Academy of Sciences and Arts, before that is “we (Aristotel Tendov and Tome Boshevski) appear(ed) with our findings out of nowhere telling everyone they were wrong”!

Notwithstanding the work at the Oriental Institute of the University of Chicago and its Demotic Dictionary project, which (some people in Skopje would say: ignominiously) refused to even answer the two professors of Engineers from Skopje, we searched but we did not find any scientific publication

that has published their work on the Rosetta Stone to date.

We did nevertheless locate a website that is hosting Drs. Tendov and Boshevski's paper: the website of the Ochrid-based "Macedonian Orthodox Church" (<http://rosetta-stone.etf.ukim.edu.mk/>), with all respect due, a religious institution, hardly qualifying as a bastion of scientific research.

We are also aware that the two professors recently (summer 2008) went to Russia and personally presented their work to a Slavic issues related congress, organized by the "Organizmica" (<http://www.organizmica.org/archive/505/rstm.shtml>), a New Age sciento-religious organization (*not to be in any way or form confused with "Orgasmica"*) that publishes a magazine by the same name: <http://www.organizmica.org/archive/007/organizmica.shtml>) and proclaims the establishment of a "NEW Science for the age of Aquarius", modeled on the "Fish of Life"

**ZEY OAYMHIE!** *Ελεησον υμας!*

### **The methodology**

Have Tendov-Boshevski's methods helped us explain the Demotic text of the Rosetta Stone in a better and clearer way? Do we now have a better translation of the Demotic text using their methods and ways? Finally, have they even been able to translate the text? Do we have a complete translation, *using their methods?*

If the answer to the above questions is a yes, if it is true that Dr. Tendov's and Dr. Boshevski's methods are leading us to a better understanding of the Rosetta Stone's middle text, then we would have to concede that their methods of deciphering are indeed correct, that their theory of the text is proto-Slavic, not Egyptian, and that the alphabet in question is not a consonant-based alphabet but a syllabic based system. We would have to find a way to revise history to accommodate for this evidence. But do they have real evidence to support their claims?

While Tendov and Boshevski tell us that they have deciphered the text, the truth is far from it: all they have given us is scattered words throughout the text that they claim to have "translated". But claiming an alleged translation or explanation of some scattered and hardly connected words hardly qualifies as a full and integral and fluid translation of a historic text. After all, they are trying to prove that the text as it has been translated using our knowledge of Egyptian and the Demotic script, which is a fluid, consistent, and full translation, done by Oxford scholars, is not correct. When we ask where the full translation is, the alternative translation to the Oxford translation, published in the British museum's web site, we are not given an answer. All their supporters say that the professors will finish the translation of the Demotic text in a year or two. Given the fact that they rushed to the press three years ago with their "discovery", that rush to publicity suggests that even if they were given ten more of fifty more years, they would not be able to come up with a translation.

How can we be so certain? Because the methodology is all wrong. The whole concept is absurd: It is like trying to translate some Mesopotamian Sumerian text using the modern Guatemalan dialect of the Spanish language as a guide: No matter how much innovative you get, no matter how much "wiring for sound" you apply to letters, when you are dealing with two unrelated languages, and two populations of people that have never met nor interacted historically, then the project is bound to fail! If your assumptions are wrong, if your scientific method is heavily tainted by unscientific (in this case shamelessly nationalistic) concerns, if your history is mixed up with fables, and unprovable allegations, then you are bound to fail.

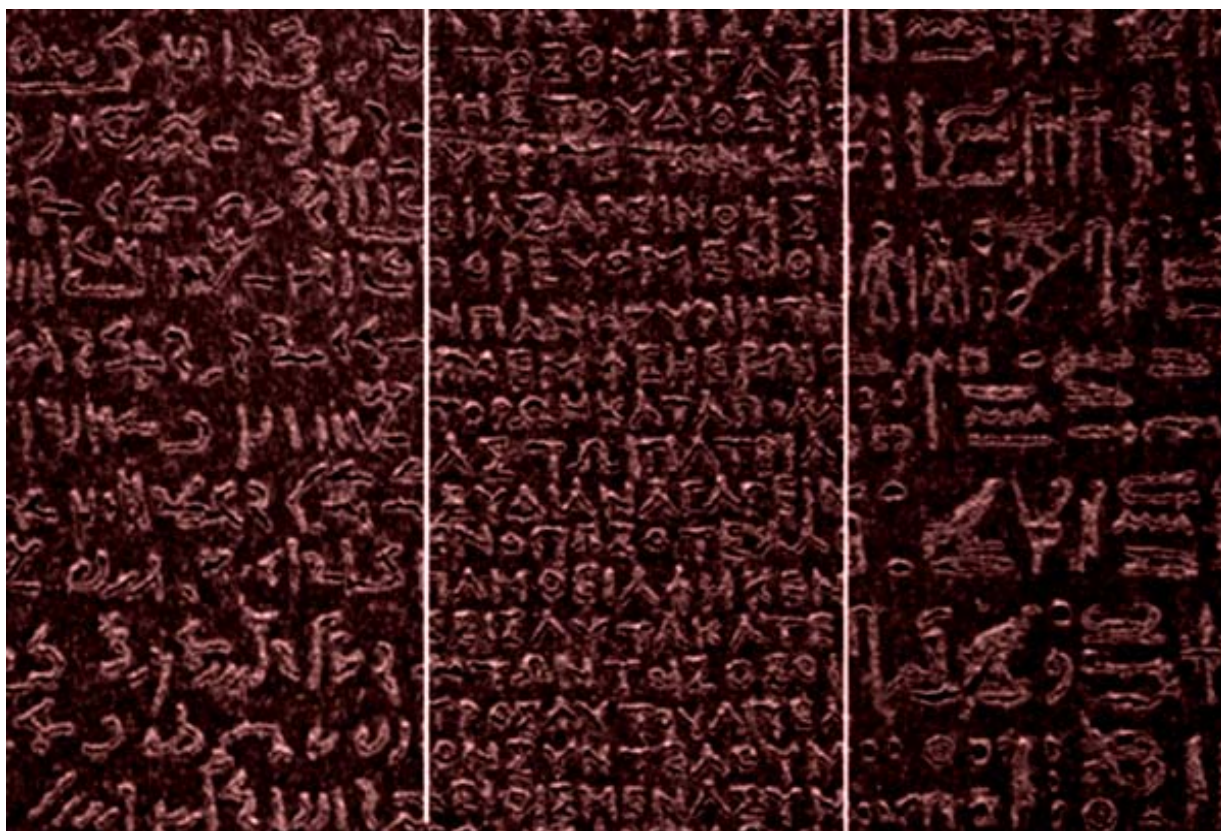
### **Comparing the text**

*"Comparison of our results of reading the middle text and known readings of ancient Greek text,*

*published by the British Museum, are also presented in the paper. One can very easily concludes (sic) that the two texts, so called demotic and the ancient Greek text are identical only by the contents of the Pharaoh's orders.” (Tome Boshevski and Aristotel Tendov)*

What we are told here is to forget the translation of the middle text of the Rosetta stone, the one we know as Demotic Egyptian text, which is available to the general public on the website of the British Museum, as if it never existed. No attempt is even made to attack or discredit it, as it would have been expected by people who claim to dispose of it in the garbage heap of science and history.

They simply ignore its existence, as if wishing it simply vanish away into thin air, to the puzzlement of their many supporters. After all, someone could ask in amazement, how could hundreds of scholars, including ones from Sorbonne, Oxford and University of Chicago Oriental Institute have been duped for over one hundred fifty years now into making such a complete translation from the Egyptian, when it should have been obvious to everyone that it was a proto-Slavic form of Slavomacedonian and they should have never been able to translate one iota out of it? That sounds like a huge scandal to me... but Tendov and Boshevski seem unconcerned.



**Egyptian Demotic Text (left)    Hellenic Coene Text (center)    Egyptian Hieroglyphs (right)**

We are instead asked to compare the middle (Demotic) text and the Greek text of the Rosetta Stone. Once we read and compare them, we are reassured, one will easily conclude that that the two texts, the demotic and the ancient Greek text are identical. How identical? “Only by the contents of the Pharaoh's orders.” In other words, we should expect the order of the Pharaoh to be the same, but the details of what it contains to be different.

I have one brief note here that is illustrative of how embarrassingly sloppy the two Professors

are with their academic subject: We need to remind ourselves that the texts of the Rosetta stone are **a decree passed by the priests** in their meeting in Memphis, eulogizing the Pharaoh, *not* the other way around. Yet, Tome Boshevski and Aristotel Tendov casually mention that the “*so called demotic and the ancient Greek text are identical only by the contents of the Pharaoh's orders*”.

**But the Decree originated from the priests, and there are no orders from the Pharaoh in it!** “Trivial detail,” someone could say, but when you claim to be changing the world's understanding of the course of ancient and medieval history, making waves of upheaval in Egyptology, linguistics, and ethnogeography, among other faculties, you should first be serious about learning your subject inside out, and be constantly on alert, double checking your own text for mistakes of this sort.

## **The Rosetta stone speaks**

In order to make this comparison of these two “identical” translations, from Greek and the Demotic, it will be very telling to have the writers of the Rosetta stone speak to us through their own written text. Let us see what they say about the contents of the decree to be published. Let us read one by one, and accommodate for each translation.

### **Ending of the Rosetta Stone's Hieroglyphic text :**

*“this DECREE shall [be inscribed] upon a stele of hard stone in the writing of the words of the gods, and the writing of the books, and in the writing of HAUI-NEBUI [i.e., Greeks], and it shall be set up in the sanctuaries in the temples which [are called] by his name, of the first, second, and third [class], near the statue of the HORUS, the King of the South and North Ptolemy, ever-living, beloved of Pta□, the god who maketh himself manifest, whose deeds are beautiful.”*

### **Ending of the Rosetta Stone's Demotic text according to the Oxford translation:**

*“and the decree should be written on a stela of hard stone, in sacred writing, document writing, and Greek writing, and it should be set up in the first-class temples, the second-class temples and the third-class temples, next to the statue of the King, living forever.”*

### **Ending of the Rosetta Stone's Greek text:**

*This decree shall be inscribed on a stele of hard stone in sacred [hieroglyphic] and native [demotic] and Greek characters and set up in each of the first, second, and third (rank) temples beside the image of the ever living king.*

### **Ending of the Rosetta Stone's Demotic text according to the translation by Tendov and Boshevski**

Unavailable: No complete translation has ever been published: only scattered words whose apocryphal meaning is deciphered by the authors of the paper in question.

What the (accepted) translations of all the texts are basically telling us through the ages are the following:

# THE ROSETTA STONE

The Rosetta Stone is the only surviving fragment of a grey and pink granodiorite stela (an inscribed slab) bearing a decree written in three scripts, issued on 27 March 196 BC, in the ancient religious capital of Egypt, Memphis. At that time Egypt was ruled by the Macedonian Ptolemaic Dynasty from Greece, and the decree was issued in honour of the boy king Ptolemy V Epiphanes (205-180 BC). The decree records the decision of the native Egyptian priests to establish a royal cult in return for his concessions to the Egyptian temples.

The decree was carved on the stela in three scripts; at the bottom: Greek, the language of the government; in the middle: Demotic, the everyday script of literate Egyptians; and at the top: hieroglyphs, the then three-thousand-year-old traditional script of Egyptian monuments.

Copies of the decree were to be erected in every temple, and the Rosetta Stone was probably originally erected at the temple of the city of Sais. The rough face at the back of the slab shows that it must have been placed against a wall. A similar stela can still be seen in the courtyard of the Temple of Isis at Philae. The Stone was probably moved to Rosetta in the medieval period for use as a building block.



The inner courtyard of the Temple of Isis at Philae with a stela of Ptolemy VI in the right hand corner.

Photograph: Carol Anderson.

**The description of the Rosetta Stone at the hall where it is exhibited, in the British Museum. The Rosetta Stone was erected when Egypt was ruled by the Macedonian Ptolemaic dynasty from Greece.**



1. What is it: **a decree,**
2. How was it to be publicized: **scribed on a hard stone (granite) stele,**
3. In what languages was it decreed to be written:
  - A. In the sacred writings (hieroglyphs),**
  - B. In the writings of the books also called writings of the documents, also called enchorial (=native), and finally**
  - C. In the writings of the Greeks.**
4. Where will it be displayed: **On the first second and third rate temples.**
5. Next to what was it provided to be erected: **A statue of the Pharaoh, the King.**

The first note is that the stone itself tells us what the language of the second text is, the one we also know as the Demotic: In both of the Egyptian texts it is called the script of the books or documents, distinguishing it thus from the sacred Hieroglyphics, which were used in more ceremonial and religious carved or painted scripts, and finally, in the Greek text it is mentioned as *native writing*, and coming from the non-native Macedonian Greeks, that could only mean one thing: Egyptian!

The second, obvious note is that the texts are basically *identical* though they differ slightly in format (hieroglyphic being more ceremonial and Greek being more to the point than either of the Egyptian texts). There is also an unmistakable sentence-to-sentence correspondence.

What does the Academy of Sciences of the (Former Yugoslav) Republic of Macedonia sponsored “translation” tell us? We do not know...we are not told what it says: we have never seen it published like all other translations have been...it seems to be closely guarded like some important Balkan state secret. Therefore, we cannot compare it as a text next to a text...the only opportunity we can have to analyze it is only as word to word.

As much as we may try, we have a hard time recognizing *any* improvement over the translation done by scholars who treated this text as an obviously Egyptian language text, like the thousands upon thousands of Demotic Egyptian language texts written on papyri, ostraca, wood or stone, found in archaeological digs throughout Egypt, written in this very same Egyptian alphabet, the Demotic.

### **Slavic words allegedly “identified” in the Rosetta text**

In the September 2006, Edition 9, of “The Macedonian Digest” we are confidently told that:

*“According to the translation, the Macedonian text calls the Egyptians “Agjupsi”, the Macedonians “Zhivi Gospodari” (Living Masters) and the Greeks “Danajtsi”.*

*Here are some words found on the Rosetta stone which are identical to today’s Macedonian (note: they mean the Slavic language en in FYROM):*

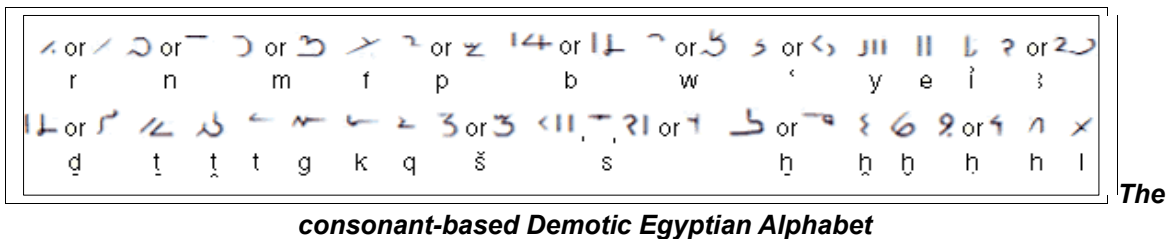
*nashe ime (our name), najnashe ime (our most sacred name), detsa (children), detsana (our children), detsa moi (my children), bozhen (believer), najbozhen (most sacred believer), gospodar (lord, master), gospodari (lords, masters), zhe(i)vo (living, alive), boga (god), boga nashiot (our god), na nashevo boga Dze (to our god Zeus), na boga se detsa (children of god), nalea (statue), nadezh (hope), toj (he), moj (mine), mo (I), moi (mine), boi (war, fight), j’vi (to inform), b’de (to be), najze (her) divejen (becoming wild, becoming delighted), ata (father in old Slavonic), itn (urgent).”*

This is obviously starting to get too confusing: there is an academically accepted translation of the Demotic text, based on the original work by Champollion and his translation of the Demotic Egyptian script. Drs. Tendov and Boshevski inform us that this is all wrong, implying this to be a fake translation, and the true translation can only be derived if you translate the Demotic text as they did:

wiring for sound the demotic letters, then read it as a *syllabic* text, and assume that it is in the Slavo-Macedonian language, or at least some form of ancient proto-Slavic version of it. The obvious question arises then: How can they not be able to produce a full and fluid translation, if they can allegedly identify so many words? This is a real puzzler and the faster we tackle it the faster we will be able to solve this riddle. Since an integral and full translation has not been produced by them, a word-by-word analysis will follow. But before we do that it would be informative to take the Demotic text and see how its currently accepted translation holds up against it. We use the Oxford translation, as it stands in the British museum website, and we use the (alphabetic) Egyptian transliteration of the Demotic text as taken from “The Rosetta Stone” by E.A. Wallis Budge, Dover edition, 1989.

## Demotic text transliteration vs English translation

It is always helpful to let the documents tell their story. Since the lay person (and that includes me, but also tellingly Drs. Tendov and Boshevski) does not speak ancient Egyptian, and the Demotic alphabet of Egypt has not been in much usage since the 4<sup>th</sup> century AD, it is for that reason that we are forced to use its transliteration. I have for our purposes selected some easy parts and by “easy” I mean that they are full of names and words that will become apparent even to the uninitiated, passages full of recognizable Greek and Egyptian names.



We have to keep in mind that the ancient Egyptian language (before the Greek-derived Coptic was introduced) was written like most middle eastern languages with minimal or no regard to vowels. I have separated the transliterated Egyptian Demotic text into sentences and added the accepted English translation below.

2

[**Pr-aa** a.u.s. *N na tshu nti hri*] *na tshu nti pa shri n na ntru mr itu*  
 [the **King** of the Upper Districts and] the Lower Districts *The Son of the Father-loving Gods,*  
 (In Egyptian: **Pr-aa**=Pharaoh, **a.u.s.**=living for ever, in Egypt it was used in a way similar to: “His Majesty”)

*r stp* **Pth** *r ti nf Pa-Ra* **pa tchra (djra) pa tut anh (n) Amn pa shri (n)**  
*the chosen of Ptah, to whom Ra has given victory, the Living Image of Amun',*  
 [Pth=Ptah Egyptian God of the primordial mount, Ptah's name in hieroglyphics, *pt*□, survived into Coptic as *Ptah*.  
 The name was also borrowed early on by the Greeks as Φθα *Phtha*. **Ra**=Ra, the Sun God of Egypt, **Amn**=Amun, originally *Yamānu* (also spelled *Amon, Amoun, Amen* and in Greek □μμων *Ammon*, ), was the name of an Egyptian deity, patron deity of Thebes, identified with the “breath of life”].

*Pa-Ra Ptlumis anh tcht (djt) Pth mr pa ntr pr nti na-an taif*  
*the Son of Ra, 'Ptolemy, living forever, beloved of Ptah, the Manifest God whose excellence is fine',*

*mt-nfrt **Ptlumis arm Arsina** na ntru mr itu au uab **Algsantrs arm** na ntru nti nhm arm  
son of **Ptolemy and Arsinoe**, the Father-loving Gods, (and) the Priest of **Alexander and the Saviour  
Gods and***

(In Egyptian: arm=and, also note among the other names: **Algsantrs** : Alexandros : Αλεξανδρος, ntru : Gods)

*[na ntru snu arm] na ntru mnhu arm na ntru mr itu arm **Pr-aa a.u.s. Ptlumias**  
[the Brother-and-Sister Gods and the] Beneficent [Gods] and the Father-loving Gods and **King Ptolemy**,*  
(In Egyptian: arm=and, Pr-aa=Pharaoh, a.u.s.=living for ever,)

*pa ntr pr nti na-an taifmt-nfrt **Aiatu** sa **Aiatu**  
the Manifest God whose excellence is fine, **Aetos** son of **Aetos**;  
r **Pra** sa `t n **Pilins** (n) fi shp (n) pa kni m-bah **Brniga** ta mnh-t  
while **Pyrrha** daughter of **Philinos** was Prize-bearer before **Berenice** the Beneficent,*

(r) **Aria** sa-t n **Tiagns** (n) fi  
while **Areia** daughter of **Diogenes** was

4

*[tn m-bah **Arsina** ta mr sn r **Hrana** sa-t n **Ptlumias**  
[Basket]-bearer [before **Arsinoe** the Brother-loving, and while **Eirene** daughter of **Ptolemy***

*n uab **Arsina** ta mr it-s n  
was **Priestess of Arsinoe** the Father-loving:  
(In Egyptian: uab=priest)*

*hru apn ut na mr-shn arm na **uabu** nti shm  
on this day, a decree of the mr-sn priests and the hm-ntr priests,  
(In Egyptian: arm=and, uabu=priests)*

(r) *pa nti-uab r ar mnh n na ntru arm na kiu **uabu** a-ar aai n na arpiu (n) Kmi  
and the **priests** who enter the sanctuary to perform clothing rituals for the gods, and the scribes of the  
divine book and the scribes of the House of Life, and the other **priests** who have come from the temples  
of Egypt  
(In Egyptian: arm=and, uabu=priests)*

*[r **Mn-nfr** n] pa hb n pa shp ta aa (n) hri r ar **Pr-aa a.u.s. Ptlumias**  
[to **Memphis** on] the festival of the Reception of the Rulership by **King Ptolemy**,  
(In Egyptian: Mn-nfr =Memphis, Pr-aa=Pharaoh)*

***anh tcht (djt) Pth** mr pa ntr pr nti na-an taifmt-nfrt  
**living forever**, beloved of **Ptah**, the Manifest God whose excellence is fine,  
(In Egyptian: anh tcht (djt) =living for ever, Pr-aa=Pharaoh)*

(n) *tt paif it a-ar tut n h-t-ntr (n) **Mn-nfr** a-ar tcht (djt) xxxxxx n-t-t hpr-fr  
from his father, who have assembled in the temple of **Memphis**, and who have said:*

*her ar **Pr-aa a.u.s. Ptlumias anh tcht (djt)** pa ntr pr nti na-an taifmt-nfrt  
Whereas **King Ptolemy**, **living forever**, the Manifest God whose excellence is fine,*

(sa) Pr-aa a.u.s. Ptlumias /arm ta Pr-aa.t Arsina  
 son of King Ptolemy /and Queen Arsinoe.

All someone needs to do now is check sentence by sentence and compare the words that can be identified against the transliterated text. Further down we will compare what we read here against the “translations” of the Tendov & Boshevski paper and the issue can be laid to rest.

Let us repeat again a couple points: Professors Tendov & Boshevski only claim to have read scattered words around the text. They never came out with a full translation of the text to counter and compare it against the scholarly accepted translation of the Demotic text. They are allegedly still working on it.

### Word by word analysis

#### “The name of the emperor:

“We have concluded that after the title follows the name of the emperor, which is not formal in today's sense, but is descriptive:



iejevid



omagob



bjot

Translated to contemporary Macedonian language: *Toj komu bogovume mu se divam (vosxumyvaam) [toi komu bogovite mu se divat (voshituvaat)]* (equivalent to English *He who is beloved by the gods*).”

What Boshevski and Tendov chose to ignore is that in Egyptian the word for “emperor” was the one who lives in the Great House, i.e. the palace, and in demotic transliteration it was: “**Pr-aa a.u.s.**”. **Pr-aa** was transliterated long ago by the ancient Greeks giving us the word “**Pharaoh**”. The added **a.u.s.** That always follows the word Pr-aa (Pharaoh) in the demotic text is pronounced **ank hutcha senb** and it always came as an automatic attachment after Pr-aa. It translates as “the ever living” (in the Greek text: Aionobiou/AIΩNOBIOY). It is similar in usage to : “His Majesty” or “His Highness”.

According to Tendov/Boshevski:

“The Macedonian name is translated into ancient Greek with the words:

ΔΕΟΥ ΕΠΙΦΑΝΟΥΣ

The word ΔΕΟΥ in ancient Greek means **βοζοβυ [bogovi]** (equivalent to the English **gods**), and the word ΕΠΙΦΑΝΟΥΣ means **That one who is beloved by the gods**. “

“ΔΕΟΥ” (DEOY) is not a word in ancient Greek. Boshevski and Tendov in their haste misspelled ΘΕΟΥ (THEOY) as “ΔΕΟΥ” (DEOY). Their complete lack of knowledge of the Greek language (not to mention the Egyptian one) and their usage of a Serbocroatian-Greek dictionary (note their bibliography) is not helping either.

Even correctly spelled, **ΘΕΟΥ** (THEOY), does not mean “*gods*”, as they claim, and it is not in plural: **ΘΕΟΥ** (THEOY) is in genitive singular form: “*of God*”, “*God's*”. If it was in Plural, it would be **ΘΕΟΙ** (THEOI).

The word **ΕΠΙΦΑΝΟΥΣ** (EPIPHANOYS), has no connection with “*the one beloved by the gods*” as they claim. It translates [in the genitive form of **ΕΠΙΦΑΝΗΣ** (EPIPHANES): “*of the APPEARING*”, “*of the distinguished*”, of the the one well seen, well lit, illustrious (from the adjective  $\epsilon\pi\iota + \text{phaeinós/}\varphi\alpha\epsilon\iota\nu\omicron\varsigma \sim \text{phos/}\varphi\omega\varsigma = \text{light}$ ].

Epiphanes in the transliterated **Demotic text** is given as : **ntr pr** and in the transliterated **Hieroglyphic** as **ntr pri**. In Wallis Budge's book is translated as “*the god who appeareth*” and in the more modern Oxford translation it is translated as “*the Manifest God*”.

How Tendov and Boshevski found: [*toi komu bogovite mu se divat (voshituvaaat)*] in the text is a mystery, but we know for sure that **ΘΕΟΥ ΕΠΙΦΑΝΟΥΣ** is in no way “*equivalent to English He who is beloved by the gods*”!

I cannot help but comment here that when some are claiming to be writing a scientific paper, they must first of all prove that they are serious about their sources and be respectful of the texts on which they base their theories. It becomes obvious that if these professors had submitted as students this paper as a thesis in a serious University, anywhere in the World, they would have never received a PhD degree, not in Egyptian Epigraphy, not in Linguistics nor in History or any other related field.

It is very telling and embarrassing to them that no serious scientific publication anywhere in the world has ever accepted to publish this intellectual nonsense. It forces us to assume that the standards in Skopje are unfortunately much lower!

**“The Title of the emperor:**

*From what has been said to date we can identify 2 words when the name of the emperor is mentioned as 2 superlatives, from right to left:*



*Translated into contemporary Macedonian language:*

*Најнаочит именец [nainaotchit imenets],  
(equivalent to English the most honorable name).*

*Најживени (Вечен) [naizhiveni] ([vetchen])  
(equivalent to English for ever living).*

*The Greek words **ΒΑΣΙΛΕΥΣ ΕΥΧΑΡΙΣΤΟΣ** (read from left to right) correspond to these titles.”*

For anyone with even elementary knowledge of Greek (and this unfortunately does not include the two Engineering Professors from Skopje who have reinvented themselves as linguists) it is obvious that **ΒΑΣΙΛΕΥΣ ΕΥΧΑΡΙΣΤΟΣ** does not - by *any* stretch of linguistic imagination - mean “*for ever living*” or “*the most honorable*”.

**ΒΑΣΙΛΕΥΣ** (BASILEUS) means king, pure and simple, and it has no linguistic or other

connection to “most honorable name”.

**ΒΑΣΙΛΕΥΣ** (BASILEUS) in the transliterated **Demotic text** is written as : **Pr-aa**. The word from which the word Pharaoh comes to us.

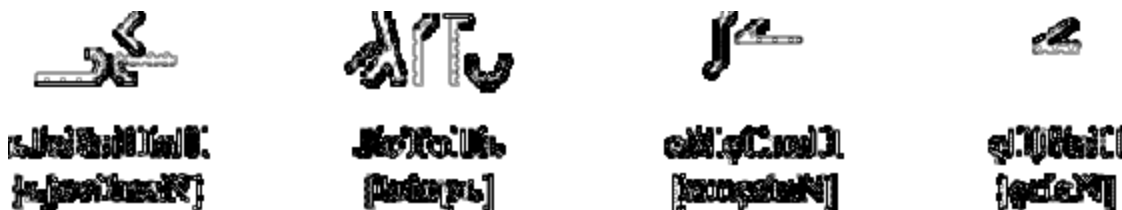
**ΕΥΧΑΡΙΣΤΟΣ** (EUCCHARISTOS) means “of good grace” i.e. grateful, graceful, pleasant, giving graces, offering gifts, etc. It is derived from eu / ευ = good + charis / χάρις = grace). The words Eucharist of the Latin/Catholic mass and the modern Greek word for “thanks” (ΕΥΧΑΡΙΣΤΩ / eucharisto = thanks) are both related.

**ΕΥΧΑΡΙΣΤΟΣ** (EUCCHARISTOS) in the transliterated **Demotic text** is written as : **ntr pr** and in the transliterated **Hieroglyphic** as **ntr pri**. In E.A.Wallis Budge's book **ΕΥΧΑΡΙΣΤΟΣ** (EUCCHARISTOS) in the Demotic translation is translated as “(the god) whose benefits are great” and in the more modern Oxford Demotic translation it is translated as “whose excellence is fine”

The Pharaohic title: “for ever living” has *no* linguistic or other connection in Greek with: **ΒΑΣΙΛΕΥΣ ΕΥΧΑΡΙΣΤΟΣ** (BASILEUS EUCCHARISTOS). In the Roseta stone's Greek section the title “for ever living” clearly appears and it is written as: **ΑΙΩΝΟΒΙΟΣ** (AEONOBIOS) [from Aion/Αἰών = Eon, Aeon~Century, Ages + Bios / Βίος = life (the first part of the word Biology)]. Therefore, far from meaning “the most honourable name” and “for ever living”, it means: The graceful, the gift-giving king, and it was one of the two adjectives of Ptolemaeos V Epiphanes Eucharistos.

In other words, what Tendov and Boshevski “read” in the Rosetta Stone as *Найнаочит именец [nainaotchit imenets]*, (supposedly “equivalent to English the most honorable name”), and *Најживени (Вечен) [naizhiveni] ([vetchen])* (supposedly “equivalent to English for ever living”), now appear more like what they truly are: wishful thinking!

“The family name of the emperor



*The family name of the emperor, i.e. the name of the dynasty was recognized in the expressions (read from right to left):*

*Translated into contemporary Macedonian for the name of the dynasty was obtained in a descriptive form:*

*наиценето наисемејство од град на карпа изградениот*  
**[naitseneto naisemeistvo od grad na karpa izgradeniot]**  
*(equivalent to English the most respected the most family from town on the stone built)*

*The following expression was used for translation in the ancient Greek text*

**ΠΤΟΛΕΜΑΙΟΥ**

*Which is read by present day scholarship in succession as one word*

**ΠΤΟΛΕΜΑΙΟΥ**

*The first word ΠΤΟΛΑ is a term for town, E is a preposition, and ΜΑΙΟΥ is a goddess of (the) earth of the ancient Greeks. This practically means that the term ΠΤΟΛΕΜΑΙΟΥ means in ancient Greek town*

*of the goddess of (the) earth, which coincides completely with our reading of the corresponding term in the middle text of the stone.*”

Or, as the Greeks would say when faced with *Reductio ad Absurdum*:

**Απο την πολιν ερχομαι και στην κορφη κανελλα**, which in my rendering of ancient Greek, gives:

**Εκ πτολιεθρου ερχομενος εις ορους ακραν κιναμμον**

Reading the above, I could not help but bring to my mind a beautiful expression in Coene Greek which Greeks like to quote:

**“Μωραινει Κυριος ους βουλεται απωλεσει.”**

It truly is mind boggling: How did Drs. Tendov and Boshevski come to the decision to write such a paper, when they professedly have no knowledge of either Greek or Egyptian? Why did they risk so much of their credibility and the respect they enjoy in their society for their distinction in one field of science, engineering, by getting involved in an issue they know absolutely nothing about, just to prove their complete and utter ignorance of it?

The answer, is again to be found in Coene Greek: **Αβυσσος εστι η ψυχη του ανθρωπου!**

I am honestly wondering: How can they, being Professors and Academicians, risk complete loss of their academic credibility on outlandish claims such as that:

**“naitseneto naisemeistvo od grad na karpa izgradeniot”**, an obviously Slavic expression which supposedly they “read” on the Rosetta Stone, and which according to them translates as:

**“the most respected the most family from town on the stone built”** which supposedly means: **ΠΤΟΛΕΜΑΙΟΥ (PTOLEMAIOY)?**

[One note, before proceeding further: instead of copying directly out of a Ptolemaic coin (where names, as in all Greek coins, are written in their genitive form: **Ptolemaiou / ΠΤΟΛΕΜΑΙΟΥ**), Drs. Tendov and Boshevski should have asked someone with knowledge of Greek, to write down for them the nominative form of **ΠΤΟΛΕΜΑΙΟΣ / PTOLEMAIOS**].

So, we must assume that **Ptolemaios**, was simply the *Greek rendering* of his real *real name* which was:

**“naitseneto naisemeistvo od grad na karpa izgradeniot”!**...That is an easy name, I suppose:

**“the most respected the most family from town on the stone built”**: Not to be confused with:

**“the most respected the least family from town under the stone built”**: just making sure, here!

So, what did his mother call him? **Naitseneto naisemeistvo od grad na karpa izgradeniot!** No, It must have been *one* word: you cannot have a seven word name...I am sure it was one word: **Naitsenetonaisemeistvoogradnakarpaizgradeniot!** This is much better for a name! Much more practical for a kid's name when his mother would call him as he was playing in the neighborhood, to come home for dinner: **Naitsenetonaisemeistvoogradnakarpaizgradeniotoooooot!** Where aaaaaare youuuuuu?

Or better yet: during battle, Aleksandar would give him a quick order in Antikitse Makedontsi: **Naitsenetonaisemeistvoogradnakarpaizgradeniot!** Quick! Get these two taxeis and attack the Persian's left flank!

That name would slow Alexander's lightning action down, a bit, I would say...

It actually gets even better: We now know what **Naitsenetonaisemeistvoogradnakarpaizgradeniot's** name was in Greek. Since Greeks could not pronounce such an easy Antikitsemakedontsi name, they

found a way to shorten it for their own non-barbarian language. They went and asked *Naitsetonaisemeistvoodgradnakarpaizgradeniot*:

“So, *Naitsetonaisemeistvoodgradnakarpaizgradeniot*, what does your name mean?” He explained: “it means: *“the most respected the most family from town on the stone built!”*” “Oh”, the Greeks who could not pronounce the beautiful Antikitsemakedonsi name said: “Ok, You are from a town, and since ΠΤΟΛΑ is a term for town in our language...now let's throw an E in the mix, for a preposition, and what else you said? Stone? Ok, ΜΑΙΟΥ! She is a Goddess of (the) earth for us ancient Greeks, and since the earth has stones, we are going to call you: ΠΤΟΛΑ-Ε-ΜΑΙΟΥ! How does that name sound to you, *Naitsetonaisemeistvoodgradnakarpaizgradeniot?*”



Ptolemaic Egypt  
Silver tetradrachm of Ptolemy I  
305–285 B.C.

*Βασιλεως Πτολεμαιου - Basileos Ptolemaiou ( King Ptolemaios')*

He said: “That's fine! But I am not putting this idiotic short Greek name on my Hellenistic Egyptian coins! I will have to use my official Pre-Slavic name on the coins!” They said: “You got yourself a deal!” And that is why all Hellenistic coins of the Ptolemaic period, all 300 years of it have his real name on them:

*Naitsetonaisemeistvoodgradnakarpaizgradeniot*, promptly written in “the language of the Masters” of Egypt, and not, Ptah forgive, on the language of the Gypsies or the Greeks! But, “present day scholarship” having no clue of the Proto-Slavic Antikitsemakedonski language, mistook the name: ΠΤΟΛΕΜΑΙΟΥ as being a Greek name...

ΠΤΟΛΕΜΑΙΟΥ, as we mentioned above is actually in genitive form. In its nominative form it is ΠΤΟΛΕΜΑΙΟΣ. It is a name that is derived from the Archaic Greek word Ptolemos/Πτολεμος=war.

In Homer we also have the name Νεοπτολεμος/ Neoptolemos (Neos + ptolemos = Young warrior). Neoptolemos/Pyrrhos was the son of Achilles, and Alexander was descended from him through his mother Myrtale (Olympias). Alexandros upon his arrival on Troy, among the tombs that he sacrificed on, was the tomb of Neoptolemos. Neoptolemos as a Macedonian name also appears in the name of a Macedonian General that was killed in one of the battles fought by Alexander's diadochoi, by Perdicas' general Eumenes, when Crateros was killed too.



*NEOPTOLEMOS killing Priam, during the fall of Troy*

Centuries later, the southern Greeks of Athens and other cities dropped the **τ** from p**τ**olemos to pronounce war as simply: polemos (the word ***polemic*** is directly derived from the word polemos), so if *Naitsetonaisemeistvoodgradnakarpaizgradeniot* had been born in Athens, they would have named him Πολεμιαος, which is also another form of the same name, but having been born in linguistically conservative ΜΑΚΕΔΟΝΙΑ / Macedonia, the more archaic form (retaining the **τ** in **Pt**) was still in daily pronunciation and usage and so ΠΤΟΛΕΜΑΙΟΣ / Ptolemaios / Ptolemy = Warrior, it was. In fact, even in macedonia we find a Polemaios (A relative of Antigonos Monophthalmos). But as I said, this is only according to “*present day scholarship*”. According to Drs. Tendov and Boshevski, ΠΤΟΛΕΜΑΙΟΣ is and always will be:

*Naitsetonaisemeistvoodgradnakarpaizgradeniot!*



**For the record:**

a. As we saw in the Demotic text's transliteration above, Ptolemaios is mentioned in the Demotic text of the Roseta as: **Ptlumias, (Pr-aa a.u.s. Ptlumias)**, as long as someone reads it as the Egyptian alphabetic Demotic script that is is. His name is perfectly read and understood in its Greek form without any need for “*the most respected the most family from town on the stone built*” nonsense.

b. No *Goddess of the earth* (or of anything else for that matter) called **MAIOY**, appears in the ancient religion and mythology of the Greeks...! Where did Drs. Tendov and Boshevski find her, is a mystery to us. Unless we are forced to suspect that someone, somehow simply had to invent her to help with the decipherment of the name ΠΤΟΛ-Ε-ΜΑΙΟΥ...but who would?

**The Nickname (Public Name) of the Emperor (Pharaoh)**

*When the emperor (pharaoh) is mentioned with all his titles and full name and family name, or when only his family name is mentioned, it always ends with the expression (read from right to left):*



*eVaCaPŸu\ aN eZNaN NeVeZaN oM*

*[evastapŸujG] [aN] [eZnaN] [neveZaN] [oM]*

*which translated into contemporary Macedonian language means:*

*Nare~en naniza na \upacite*

*[narechen naniza na gjupatsite]*

*(equivalent to English*

*Called necklace of necklaces of the Gypsies (Egyptians)).*

So, finally we have it: Ptolemaios Lagides (Lagidae is what the dynasty was is called, from Ptolemaeos I, son of Lagos) was not simply called: *Naitsetonaisemeistwoodgradnakarpaizgradeniot*, he was also called: **necklace of necklaces of the Gypsies!** How more Balkan can someone get? Electronically “wired” linguistic pseudoscience has spoken on the issue: we are speechless...



***“narechen naniza na gjupatsite”***  
**(Necklace of the Necklaces of the Gypsies) : Royal nickname worthy of the Lagidae Pharaoh Dynasty**

**“The names of the wives of the emperor's (pharaoh's) ancestors**

*In several places in the text the names of the wives of the emperor's ancestors are mentioned, such as:*



# 𐤀𐤃𐤓𐤏𐤍 𐤀𐤓𐤏𐤓𐤏

𐤀𐤃𐤓𐤏𐤍 𐤀𐤓𐤏𐤓𐤏 𐤀𐤓𐤏𐤓𐤏 𐤀𐤓𐤏𐤓𐤏 𐤀𐤓𐤏𐤓𐤏 𐤀𐤓𐤏𐤓𐤏 𐤀𐤓𐤏𐤓𐤏 𐤀𐤓𐤏𐤓𐤏 𐤀𐤓𐤏𐤓𐤏  
 [𐤀𐤓𐤏𐤓𐤏 𐤀𐤓𐤏𐤓𐤏 𐤀𐤓𐤏𐤓𐤏 𐤀𐤓𐤏𐤓𐤏 𐤀𐤓𐤏𐤓𐤏 𐤀𐤓𐤏𐤓𐤏 𐤀𐤓𐤏𐤓𐤏 𐤀𐤓𐤏𐤓𐤏]



Pt  
 olemv IV and Arsinoe III crowning Homer

Let us read the Greek Section, and see what it says where Arsinoe Philopator is mentioned:

ΙΕΡΕΙΑΣ ΑΡΣΙΝΟΗΣ ΦΙΛΟΠΑΤΟΡΟΣ ΕΙΡΗΝΗΣ ΤΗΣ ΠΤΟΛΕΜΑΙΟΥ :

EIRENE, the daughter of PTOLEMY, being priestess of ARSINOE PHILOPATOR.

No mention of a *wife* of a husband, here. If anything, the Philopator name simply indicates her being a father-loving daughter.

**For the record:** Queen ARSENÖE in the Demotic text (read in its alphabetic Egyptian language format), is rendered as **Pr-aa-t Arsina**: “Pharaoh(fem) **Arsina**”. No relation with: “*And our the most honorable*”, or as they would say:...*najbozhena se voshituva na najgolem moi bog*...the greatest my God!



Further down we have:

“which means:

*Најголем бог, победа моја [najgolem bog pobedo moia]  
 (equivalent in English **The greatest god victory of mine**)*

*Имо [imo] (equivalent to English **wife of**)  
 Жељу пеуме [zhelju peime] (equivalent to English **Benefactor**)*

*i.e. **Berenice Eurgetai***

*This special way of addressing the wives by emphasizing their names followed by the first names of their husbands is found event to this day in a slightly changed form in the western part of Macedonia, where the wife is addressed by the name of her husband and adding the word **уја [itsa]**.”*

This is actually a bit confusing: Are they maybe suggesting that Berenice should have been called BERENITSA? For sure we do have at hand *Најголем бог, победо моја [najgolem bog pobedo moja]* which they translate as “*The greatest god victory of mine*” and consequently, we are told, that means: **Berenice!**

**ΒΕΡΕΝΙΚΗ** (Berenice), in Macedonian Greek means “Bearer of Victory” from Φερω/Fero=to bring, to carry + νικη/nike = victory. So in Attic Greek it would have been Pherenice, (in Pindar we have the name of a horse Pherenikos who brought to his owner, Hieron, victory in the Olympic games)



**ΒΕΡΕΝΙΚΗΣ ΒΑΣΙΛΙΣΣΗΣ (QUEEN BERENICE'S)**

**Berenice II, after 241BC**

but being a Macedonian name [we know that Macedonians pronounced the Ph as the archaic digamma “F”, which had been lost to southern Greeks by the classical times, so Philippos was pronounced not as PH but as B in “Cuba”, when pronounced by Cubans, something like “BV”: More like “Bilippos”]. To the southern Greeks of the time it sounded more like B. Therefore Berenice is if nothing else a 100% Macedonian name, and NOT translatable into “The greatest god victory of mine”...which makes no sense anyway, but we understand that all they try to do is find some approximation to the original name in Greek!

While with *Најголем бог, победо моја*, Tendov and Boshevski at least try to approximate the meaning of the Greek original, Berenice, they cannot convince us that *Најголем бог, победо моја* is a workable, person's name:

*Најголембогпобедо моја*...is this a name?

Let us look at the **Berenice Euergetai** (sic) the way Drs. Aristotel Tendov and Tome Boshevski write it: As everything else in Greek, in their paper, it is unfortunately written wrong, and it again shows lack of attention to scholarly meticulous detail: If they had to write it partially properly it would have to have been written as: **Berenice Euergetai**. Of course the omission of the “e” does not make it correct either, since they are mixing here singular and plural forms, the way only a 5 year old Greek child would, or someone that has no familiarity with the language. To find the correct form, all we have to do is look at the Roseta stone, where it appears in genitive form: **ΒΕΡΕΝΙΚΗΣ ΕΥΕΡΓΕΤΙΔΟΣ** (BERENIKES EUERGETIDOS), or in nominative: **ΒΕΡΕΝΙΚΗ ΕΥΕΡΓΕΤΙΣ** (BERENICE EUERGETIS).

We are told by Tendov/Boshevski that **Berenice** is mentioned as *the wife*:

Имо [imo] (equivalent to English **wife of**)

Желју пеиме [zhelju peime] (equivalent to English **Benefactor**)

But is this the case? We read in the Greek section: **ΑΘΛΟΦΟΡΟΥ ΒΕΡΕΝΙΚΗΣ ΕΥΕΡΓΕΤΙΔΟΣ ΠΥΡΡΑΣ ΤΗΣ ΦΙΛΙΝΟΥ** : PYRRHA daughter of PHILINOS being the Athlophoros of BERENIKE EUERGETES. No mention of *husband* or *wife* anywhere...

[“Mentioning the names of the emperor's \(pharaoh's\) ancestors](#)

*Taking into consideration that the decree on the stone was ordered in the time of*



**Statue of Ptolemy III as Hermes**

Pharaoh Ptolemy V, the names of all his 4 ancestors were found (father, grandfather, great grandfather and great-great grandfather). They were put in the second and third row, as well as in the 22<sup>nd</sup> row of the text in ancient Macedonian language. The order of mentioning the ancestors at the end of the second line and the beginning of the third one begins with the eldest (the founder of the dynasty, Alexander's General Soter) and it ends with the name of the pharaoh's father. Mentioning the ancestors in the 22<sup>nd</sup> row starts with the name of the pharaoh's father, and ends with the first in the dynasty (emperor's great-great grandfather).”

(Note: For those of us who still cling on to the methods and findings of what Aristotel Tendov and Tome Boshevski condescendingly call “contemporary scholarship” we offer the 22<sup>nd</sup> line as it has been translated from the Demotic text using the Egyptian language instead of the “Pre-Slavic” version. “and those which are due to the Father-loving Gods, who brought him into being, and those which are due to the Beneficent Gods, who brought into being those who brought him into being, and those which are due to the Brother-and-Sister Gods, who brought into being those who brought them into being, and those which are due to the Saviour Gods, the ancestors of his ancestors, to increase them; and that a statue should be set up for King Ptolemy, living forever, the Manifest God whose excellence is fine - which should be called 'Ptolemy who has protected the Bright Land'” . Let us compare and see if any of that appears in their 22<sup>nd</sup> line:

In original	What it means	In Macedonian	In English (Greek)
	Junakot vetchen	Junakot vetchen [unrelated meaning] Equivalent in English The hero eternal	Soteres <sup>1</sup>
	The hero Eternal	Chastitas (Chastity) [unrelated meaning] Equivalent in English Eternal	Antigonal
	Beneficent	Beneficent [unrelated meaning] Equivalent in English Beneficent	Antigonal <sup>2</sup>
	Soteres	Soteres [unrelated meaning] Equivalent in English And our great benefactors	Antigonal

The following are the names:

In “Macedonian” (my quotes)

In English (Greek)

Junakot vetchen

Soteres

Equivalent in English

The hero Eternal

Let us start with “Junakot vetchen”, which we have to believe means “The Hero Eternal”, in English. If we were to translate “The hero eternal”, into proper English, it would have to be “The eternal hero”. “The eternal hero”, translated into Greek, would be: Ο ΑΙΩΝΙΟΣ ΗΡΩΣ (O Aeonios Heros).

Soteres ΣΩΤΗΡΕΣ on the other hand, means Savio(u)rs. Tendov and Boshevski want to muddy the

waters by adding a note below:

1. *The meaning of the name Soteris (Sotir)<sup>(sic)</sup> is to this day Saviour,<sup>(sic)</sup> Hero*

I do not know about another language, but in Greek, a very precise language into which Philosophy was born, a language through which humanity expressed its most complex thoughts, Savior and Hero is not the same word. Avior is someone that saves, and eternal hero is someone that is a hero through the ages.

**Svetol (sveto)**

**Adelphoi**

**Equivalent in English**

**Bright**

If **Svetol** is **sveto** and **sveto** is **bright**, I will let speakers of Slavomacedonian to decide. What I do know for sure is that **bright** is *not Adelphoi!* Adelphoi is plural for brother = Adelfhos-Αδελφος... brothers= Adelfhoi-Αδελφοι! The word Philadelphia (brotherly Love), for example, is derived from Philos + Adelfhos. “Bright” (in Greek: Photinos) and “brother” (in Greek: Adelfhos) somehow do *not* seem to be as connected as they want us to accept. No translator would ever make a living by making this kind of “translations”.

**Dobrodetej**

**Euergetai**

**Equivalent in English**

**Benefactors**

2) *The meaning of the name Euergetai is Founder of church/monastery, Sponsor, Benefactor : Surprisingly, this is true, although they are again mixing plural with singular...*

If **Dobrodetej** is indeed **benefactors**, then we are ok with **Euergetai**, since here at least they checked their Greek to correspond with their kind of Antikitsemakedontsi “Pre-Slavic” Demotic.

But when we compare:

**“I nashiot naiotchit**

**Philopator**

**Equivalent in English**

**And our most Honourable”**

Unfortunately, ”*And our most honourable*” does *not in any way* mean: Philopator, “he/she loves his father”, which is what Philopator [philos (φιλος) + pater (πατηρ)] translates to.

**“CATEGORIES OF YOUNG MAIDS**

*In the analyzed text we succeeded in deciphering the categories of young maids that are present and mentioned in the ancient Greek text, such as:*

**aCeViD oTęS oMagoB ęZbjaN aCeViD oTęS oMagoB ęZbjaN**

**[astevid oteş omagob ęzbjan astevid oteş omagob ęzbjan]**

*which means:*

*Nejze bogovite site i se divat Nejze bogovite site i se divat  
[nejze bogovite site i se divat nejze bogovite site i se divat]*

*(equivalent to English:*

***Her the gods below her all Her the gods below her all)***

*i.e. Athlophoroi”*

It is becoming boring by now to even mention the confusion between singular and plural in the names they mention. Here of course we have additionally the mixing up of feminine (her) and masculine form (-oi)...but this is by now small academic change. So I move on: In my dictionary (Liddell & Scott (Greek English Lexicon Abbrided), **ΑΘΛΟΦΟΡΟΣ** - Athlophoros (in plural: Αθλοφοροι – **Athlophoroi**) derives from Αθλον (Athlon) = the prize of contest + Φερω (Fero) = to carry, and it means the one “bearing away the price”, “victorious”. The word Athletic contains the word “Athlon”. Far from the stuttering **Her the gods below her all Her the gods below her all**, it means a man who through personal physical activity has won an Athletic contest, and not a woman whom “her the gods below her all”. Obvious that this is not English, but is this a sentence in ANY language? I can see Shakespeare turning already in his tomb, but I am afraid this is bad enough to provoke Ptolemaean mummies to tun in their crypts!

This “translation” is already stressing a lot of limits! But Tendov and Boshevski keep on stressing:

*“It must be stressed here that we find the same form of address, as will be explained, in the case of the term of address SVETI [sveti] (equivalent to English **Sacred**), as Gospodin Gospodin [gospodin gospodin] (equivalent to English **Master Master**), in the following chapter.*

Now that we have confirmation that the Ptolemies were uncontrollable stutterers (I guess incestuous royal intermarriage did not help), we are about to be additionally informed that:



*For the title Kanephoroi we found:*

***aCeNaNA agoB aN aCeViD***

***[astenana agob an astevid]***

*which means:*

***Se divi (voshituva ) na bogot Ananneca  
(bog na obnovata)***

***[se divi (voshituva) na bogot Ananetsa (bog  
na obnovata)]***

*(equivalent to English*

***She admires the god Ananetsa (the god of  
restoration, renewal))***

*i.e. Kanephoroi*

*m the Parthenon Frieze.*



*The Holy Triad: Osiris with  
Royal crown and staff, center,  
His son Horus, falcon faced,  
left, and wife Isis, cow honed,  
right. Tendov & Boshevski's  
“Ananetsa” is mysteriously  
absent!*

We do know of course that

Kanephoroi (from Κανειον (kaneon=basket) + φερω (fero=to carry) means Basket Bearers (the ones who carry baskets, as in the maidens that carried the sacred items in holly processions, like the Panathenaea, the Anthesteria or other sacred festivals, etc).

We are told that it is equal to the apocryphal: “*astenana agob an astevid*”, which of course means:

*“She admires the god Ananetsa” (the god of restoration, renewal).*

And since we are ignorant of Egyptian deities, Tendov and

Boshevski, in a fashion similar to discovering as mentioned earlier a “MAIOY” “Goddess of the Greeks” (sic), now they tell us that:

“According to our research the god Ananetsa was a supreme Egyptian God, and this is an Egyptian name for the god who was known to the ancient Greeks as the god Osiris.”

My only comment to this is that Ananetsa, rimes in Russian with *Onanetsa*, (Po Ruski, O is pronounced as A in this case, and *Onanetsa* in Russian is the “maiden” that engages in private what the biblical *Onan* practiced.

Seriously though, with the exception of Russian Lolitas engaging in Onanism, there is no other *Onanetsa* or *Ananetsa*, and for sure no “*Ananetsa*” a God of the Egyptians.

The Egyptian deity that the Greeks called *Osiris* and identified with their own *Hermes*, was called by the Egyptians *Asar*, *Aser*, *Ausar*, *Ausir*, *Wesir*, or *Ausare*:

No Egyptian “*Ananetsa*” to be found anywhere!

#### **“DECIPHERING THE LAST LINE OF THE TEXT**

*According to the ancient Greek text, in the last line the pharaoh orders (in the following succession) the decree to be written in 3 scripts and to be placed in the temples of (the) first, (the) second and (the) third rank near the statue of the pharaoh, although just here a part of the stone is broken off (the part is missing).*

*In the analyzed text, the pharaoh’s order was identified in a different succession, first in which three classes temples of gods, then in which three regions of the country a stone should be placed, and finally, in which scripts in the language of the three circles of the population it should be written.*

*The pharaoh divided his wish into two orders beginning with the word **javi [javi]** (equivalent in English **ordered**) in the original form written (from right to left) with **iVÝJ [ivbj]**.”*

As mentioned earlier, it is sad to note that to anyone that has bothered to study the text, it is obvious that this is **not** a Pharaonic edict, but a decree of the priests of Egypt *eulogizing* the Pharaoh. It is **not** the Pharaoh ordering and speaking through the Rosetta text, but the priestly cast of Egypt *speaking of* the Pharaoh Ptolemaios V, Epiphanes Eucharoistos.

It is mind boggling how the two professors can overlook and bulldoze over such elementary facts, while at the same time claiming a trail blazing discovery that supposedly and in their own words “*proves everyone*” else in “*the current scholarship*” wrong!

#### **“Analysis of the First Order**

*The first order begins with the expression to be made of stone, in the original written as:*

*NeVIeVb[aN → Napraveni od kamen  
[nevievhsan] → [napraveni od kamen]  
(equivalent to English **Made of stone**)*

*The order continues with:*

*IofaN agoB NuSAaN E agoB eZU aN O ajimZ agoB eVb[aN  
[iɔhsan agob nusaan e agob ezu an o ajimz agob ievhsan]*

*which means:*

**Kameni gradbi (hramovi) na:**

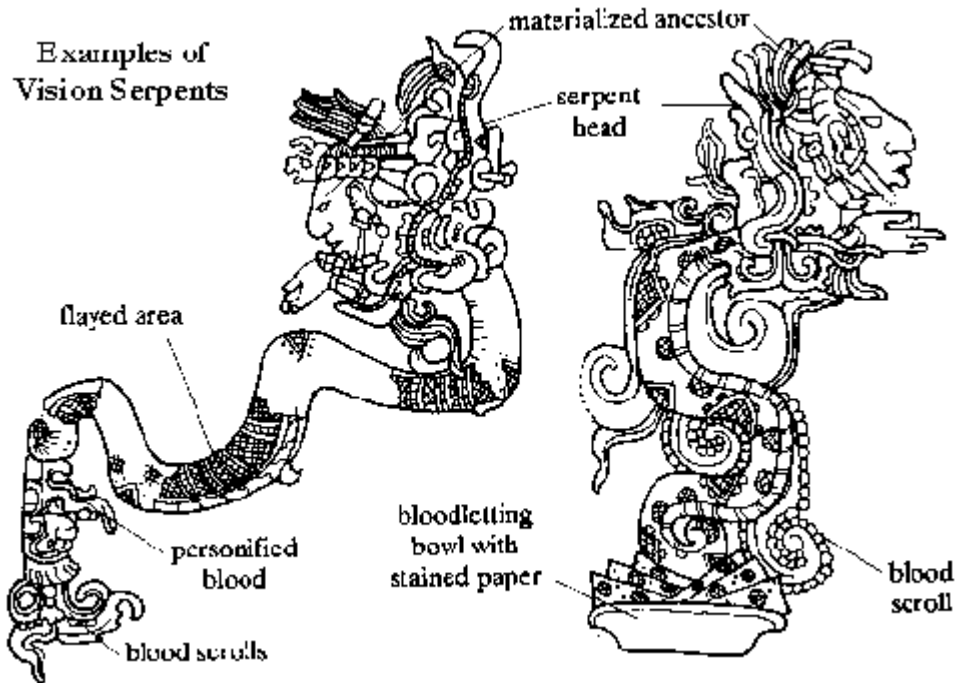


*Bogot Zmija od ustieto, Boga od Asuan i Boga Našion.  
[kameni gradbi(hramovi) na:  
bogot zmija na ustieto, boga od asuan i boga nashion]*

*(equivalent to English  
Stone constructions (temples) of:  
God Snake of the Mouth, the God of Asswan and our God.)”*

Lets us first mention here that the area the modern (Arabic speaking) Egyptians pronounce as **Asswan** in the Ancient Egyptian language was called and pronounced **Swenet**, and phonetically written In Hieroglyphic as: **swn.t** . By the Greeks it was similarly called **Syene** (Συηνη).

We also note that the word (hramovi-temples) has been *added* by the two professors on their own supposed “deciphered” text:



**Since it is impossible to locate anywhere a reference to an Egyptian “GOD SNAKE OF THE MOUTH”, we present here what is second best: Quetzalcoatl, the Mayan Serpent God!**

**Were the Mayans also “Proto-Slavic”? Another mystery to be solved...**

*adding on to the made up!*

*“The order continues with the names of the three regions of the land, the first is Egypt, the second Asswan, and the third is the land of the greatest God Cho NaThnani, the expression written in original:*

**INaNB TaNq^qJb VaNagoB  
[inanb̄t an qhc qj̄van agob]  
eVIeSqJaNiSaN  
[evīēs qjanis an]  
oTP̄u\AaN  
[ot̄p̄uj̄ga an]**

*Equivalent in English  
The greatest god Cho of Thnani In all of Sinai In Egypt*

*In respect of the Greek text, here we find significantly more precise information which indirectly proves the primary importance of this text in respect of the other two.”(sic)*

This is true: The information here is more precise! Who, in their wildest dreams would have imagined that the **“greatest god”** of **“Thnani”** is **“Cho”**? This kind of apocryphal information on religion and geography can only be revealed to the few! I, for one, embarrassingly enough, have no clue of the whereabouts of **“Thnani”**, and never even heard of the **“greatest god Cho”**!

My encyclopedias come pitifully short of the scholarship practiced in the Academy of Sciences and Arts of Skopje, so I am left in the cold about this famous part of Egypt called **“Thnani”** and its **“greatest god Cho”**!



Unable to find a reference to an Egyptian **“God Cho”**, we reprint here a photo of the **God of Cho** Go Kin from the Japanese Toy maker Gan Dai. There is also a **“God Block Big Spin”** with a big shield that looks like a surfboard! The **“God Bird”** mode gets extra parts! And the biggest reason one might get this set is that **God Face Mountain** (here in background) is included!...**God Face mountain** sure looks Egyptian!

**He definitely has the stature and the attitude to be the**  
**Simply the “greatest” “the greatest God Cho”**

Translation by R.S. Simpson  
Revised version from R.S. Simpson, *Demotic Grammar in the Ptolemaic Sacerdotal Decrees* (Oxford, Griffith Institute, 1996)

**Ending of the Rosetta Stone's Greek text:**

This decree shall be inscribed on a stele of *Hard stone in sacred (hieroglyphic) and native (demotic) and Greek characters and set up in each of the first, second, and third (rank) temples*

I think it will be revealing to reprint once again here, the last sentence of the Rosetta Stone, as it appears in all three versions of it. It will help us, if nothing else, to highlight the similarities of the first three legitimate translations and then pour light on to the pseudo-macedonian – “Proto-Slavic” version of it as presented by Aristotel Tendov and Tome Boshevski:

**Ending of the Rosetta Stone's Hieroglyphic text :**

*“this DECREE shall [be inscribed] upon a stele of hard stone in the writing of the words of the gods, and the writing of the books, and in the writing of HAU-NEBUI (i.e., Greeks), and it shall be set up in the sanctuaries in the temples which [are called] by his name, of the first, second, and third [class], near the statue of the HORUS, the King of the South and North Ptolemy, ever-living, beloved of Pta, the god who maketh himself manifest, whose deeds are beautiful.”*

Translation by E.A.W. Budge, [1893]  
from *The Nile, Notes for Travelers in Egypt*, by E. A. Wallis Budge, 9th Edition, London, Thos. Cook and Son, (1905)

**Ending of the Rosetta Stone's Demotic text according to the Oxford translation:**

*“and the decree should be written on a stela of hard stone, in sacred writing, demotic writing, and Greek writing, and it should be set up in the first-class temples, the second-class temples and the third-class temples, next to the statue of the King, living forever.”*

beside the image of the ever living king.

**Ending of the Rosetta Stone's Demotic text according to the translation by Tendov and Boshevski**

Stone constructions of  
God Snake of the Mouth, the God of Asswan and our God  
To be on stone embroidered  
The Supreme Priests  
The Alive Masters  
The Danai

and in conclusion: [otac ihs vv acъjeran] which means:*Pisma vo kamen tvrd Equivalent to English: Scripts in stone hard*

By now we are almost convinced!

**Names of the people**

the peoples whom they ruled are also mentioned. After the name of the Philopator (**НѣШе Же** **HajSeИмо** [nъshe zhe naidzeito] - **И Навуиом HajСветол** [i nashiot naisvetol] (Equivalent in English - **And Our Most Bright**), for the peoples whom he ruled was written in the original:



which means in today's Macedonian  
[na danajtsive i na gjuptsite].

Equivalent in English  
To the Danai (the Greeks) and to the Gypsies).

We already mentioned Philopator means (father-loving: Philos + Pater) no connection to: “nъshe zhe naidzeito” and as long as they found

“i nashiot naisvetol”(Equivalent in English - **And Our Most Bright**), which we are told is for the peoples whom he ruled,

The question immediately arises: if Gypsies and Greeks are “**Our Most Bright**” ones, then who are Our less Bright: who are the idiots...? Less I forget, **bright** means **brother**...now it all makes complete sense! Or...does it?

Ra, Amun and Ptah bless them, they can read in the Rosetta, using only today's Slavic Macedontsi  
**na danajtsive i na gjuptsite**  
Equivalent in English  
**To the Danai (the Greeks) and to the Gypsies).**

A few notes are necessary, before we get further into this. We need to mention here that Danaoi were a very ancient tribe of Greeks that was also used as a national name in the Mythical years, including occasionally by Homer but that no other nation ever called Greeks by this name.

The Egyptians called the Greeks by the archaic name: **Haw Nebu = (Aegean) Islanders**. This is

how it is written in the Hieroglyphic text of the Roseta Stone. In the Demotic text Greeks are called **Wynn** or **Uinn** = **Ionians** as all Middle Eastern people at the time and still now do: **Yunan, Yunani, Yavan=Ιωνες/Iones/Ionians**. No connection with Danajtsive, or Danai [they should have at least used the proper spelling Danaoi (Δαναοί)].

As for the Gypsies, what can anyone say? We know that the Egyptians called themselves **Ta-Mer-t** when using the older name as it was written in the Hieroglyphics but in Hellenistic times their preferred name was written in Demotic as: **rmt kmi (men of Egypt)** and this is how it is written in the Demotic script of the Roseta Stone. The name: **“Egyptians/Egyptioi/Aigyptioi/Αιγυπτιοι”** is how Greeks called them and later the Romans brought this name to other western European languages.

At some point it seems that Professors Tendov and Boshevski started running out of creative steam: a walk around the less fortunate neighborhoods of Skopje must have given them the bright idea: **Djuptsite!** Far from being an ancient word, Gypsie is a word that comes from a Byzantine Greek misconception about the national identity of the Roma of India, whom they called Egyptians thinking that they looked suntanned like Egyptians, and consequently with some colloquial paraphrasing it became: Egyptioi:Gyptioi:Gyftoi, in English it came to be pronounced as: Gypsy/Gypsies. The word first appears around the 15<sup>th</sup> century AD.

Professors Tendov and Boshevski are making a time travel into the past and reverse the linguistic paraphrasing of the word Gypsy which definitely adds some interesting Balkan folklore to their whole endeavor.

The pen is theirs again:

*After the names of Eurgetai (ЖеЉу Пе Име [zelju po ime] - Добродетел [dobrodetel] - (Equivalent in English **Benefactor**)) and Adelphoi (СеВо [dzevo] - Светол [svetol] (Equivalent in English **Bright**) for the peoples whom they ruled was written in the original:*



*which means in contemporary Macedonian [na danajtsive i na egipetskite danajtsi i na gjuptsite],*

*(Equivalent in English To the Danai (the Greeks), To the Egyptian Danai (the Egyptian Greeks) and To the Gypsies).*

*It is interesting to consider the third ethnic group besides the Danai and the Gypsies, i.e. the Egyptian Danai. This means that besides the Danai ethnic group on the Balkans at the time of the first ruler from the Ptolemy dynasty, there existed a separate danai entity on the territory of Egypt. Toward the end of the 11<sup>th</sup> line in the demotic text this entity is mentioned in the original as:*



**Roma wedding festivities in Skopje, FYROM**

It is interesting indeed...because in the 11<sup>th</sup> line of the Demotic text we read the following if we

follow the “contemporary scholarship” and read it as Egyptian:

*“and taking all care to have done in a correct manner what is customarily done for the gods, likewise causing justice to be done for the people in accordance with what Thoth the Twice-great did; moreover, he ordered concerning those who will return from the fighting men and the rest of the people who had gone astray (lit. been on other ways) in the disturbance that had occurred in Egypt that [they] should [be returned] to their homes”*

No reference, unfortunately to the Mythical Danajtsive and the more elusive Danajtsive of Upper Egypt in the 11th line! I suppose the wrong language must have been used in translating this text, or the reference to the Danajtsive would not be missing...

### **“NAMES OF THE GODS AND THEIR FUNCTIONS**

*In the middle text of the Rosetta Stone we find the names and functions of many gods. As a result of their titles, which literally meant a characteristic of the language and writing of the ancient Macedonians, we were able to identify names of several Egyptian gods even in the original way that they were called in ancient Egyptian.”*



**Archeological excavations at the temple to Hypsistos ZEUS (Υψίστου Διός). Dion, Pieria, Macedonia, Greece**

I do recall that we indeed learned and were uniquely illuminated about the **God Snake of the Mouth, the God of Asswan and our God and The greatest god Cho of Thnani In all of Sinai In Egypt.**

*“In the analyzed text we also found the names, most probably, of all the gods of the ancient Macedonians.”*

Now, hopefully we are going to hear about Olympian Zeus, Apollo, Dionysus, Heracles, Artemis, Athena, the Kaveiroi, historically known to be the most beloved of the Macedonian Gods.

### **“Names of the Gods and Their Functions for the Ancient Macedonians**

*According to our research, in the middle text we were able to read the names of most probably all gods of the ancient Macedonians. For a certain number of gods we are able to determine their functions, too.”*



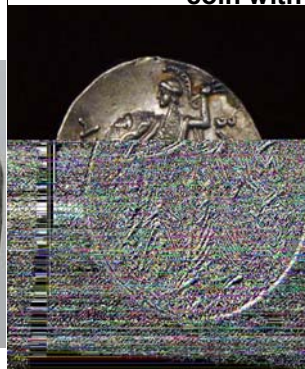
**Basileus Amyntas (AMYNTAZ) coin with HERCULES, God Protector of the Royal house of Macedonia**



**Basileus Philip II (ΦΙΛΙΠΠΟΣ) coin with APOLLO**



**Basileus Alexander III (The Great) (ΑΛΕΞΑΝΔΡΟΣ) coin with ZEUS**



**Basileus Antigonos (ANTIGONΟΣ) Coin with ATHENA**



**Basileus Demetrios (Poliorketes) coin with POSEIDON**

**Images above: Macedonian coins with the Gods of the Macedonians.**

*“It is most characteristic that almost all the gods’ names are monosyllabic. Their names and functions are the following:*

***eY agoB aS agoB eV agoB oV agoB iV agoB eD agoB***

*In contemporary Macedonian:*

***Boga Ye Boga Sa Boga Ve Boga Vo Boga Vi***

***[boga dze] [boga sa] [boga ve] [boga vo] [boga vi]***

***oH agoB oX agoB iL agoB a^L agoB aK agoB ajimZ agoB***

*In contemporary Macedonian:*

***Boga Ho Boga Xo Boga Li Boga L^a Boga Ka Boga Zmija***

***[boga ho] [boga dzho] [boga li] [boga ltcha] [boga ka] [boga zmia]***

***God Ye [dze] is a supreme god, god of the summers and of the light (the sun) (in ancient Greek text inscribed as ΖΩΣΗΣ)***

Incidentally, the Sun in Greek is Helios, and “ΖΩΣΗΣ” is simply feminine genitive form of Zosa~Zoses = *The Alive one (derived from Zoe=Life).*

***God Sa [sa] is god of the gardens and vineyards (planting)***

***God Ve [ve] is god of the builders (craftsmen)***

***God Vo [vo] is god of waters***

***God Vi [vi]***

***God De [de]***

***God Ho [ho] is god of war (spearmen)***

**Philip II's ceremonial Shield cover.**



**We know it was not any "God Ho" or "Boga Ho" protecting Philippos' life: Apollo Conquering Daphne is the icon decorating his gold and ivory shield.**

**God Xq [dzho]**

**God Li [li]** is god of forests (autumn), of renovation (in ancient Greek text inscribed as ΟΣΙΠΙΟΣ)

**God Itcha [Itcha]** is goddess of the light ray/sunrise (in ancient Greek text inscribed as ΙΣ ΙΟΣ)

**God Ka [ka]** was also found among the Sumerians in the shape of a snake

**God Zmija [zmia]** The God Snake

Some one would wonder why Tendov and Boshevski find a God every two sentences in their "translations". They tell us that not all of the signs in the Rosetta are syllabic in nature, they allow for some exceptions:

**"1.4. Pictographic Signs**

*As a remnant of some older script in the analyzed text several signs occur which do not adapt to the syllabic concept. This refers mainly to the very frequently occurring three vertical lines and three slant lines:*

||| and /// "

And as everyone knows, ||| means Boga, God. How do we know? Professor Boshevski himself answered the question to the inquiring reporter of the Macedonian Canadian News:

**"Can you mention some words you found on the stone that are similar to today's Macedonian language?"**

**Professor Boshevski:** *The three upright dashes, or vertical lines as we call them, refer to "God". We recognized this designation because we had seen it before in a Russian publication called "Slavianska Pismenost" (Slavian Literacy). Here Russian scientist Grinevich talks about the existence of old writing found in Russia, the Ukraine and Poland and in this writing he eludes that the three vertical lines are a reference to "God". We found over one-hundred occurrences of this in our text so we were pretty convinced we were on the right track. We also found evidence in a Vincha stone artifact from 7,000 BC where the three vertical dashes were prominent and possibly meant "God".*

So, since the ||| according to "evidence in a Vincha stone artifact from 7,000 BC where the three vertical dashes were prominent and **possibly** meant "God" (three vertical lines being such a rare

symbol, I may add...), and having the confirmation “*about the existence of old writing found in Russia, the Ukraine and Polan*” and having the Russian Scientist Grinevich who “**aludes** that the three vertical lines are a reference to “*God*”, then “possibly” is dropped and we are dealing with a certainty, following the logic of Dr. Tome Boshevski.

Therefore, having assumed with pseudoscientific certainty that III (three vertical lines) means



Boga=God, they take some symbols like the following:

where of every couple symbols one is three vertical lines (III), and then they had to come up with a translation that reads like:

**“God Snake of the Mouth, the God of Asswan and our God”.**

Or further down:

**“Nejze bogovite site i se divat Nejze bogovite site i se divat**

*(equivalent to English:*

**Her the gods below her all Her the gods below her all)”**

What can I say? Divinely eloquent poetic prose!

I would only dare to timidly add:

III help us!

Or better yet: since we know that /// means (by association to the III) Gospodin (therefore in English: Lord)

I can also exclaim:

/// ελεησον!

Since it is obvious that they:

Ου γαρ οιδασι τι ποιουσι...!

But we need to return to the Antikomakedontsi Boga(s):

**[boga dze] [boga sa] [boga ve] [boga vo] [boga vi] [boga ho] [boga dzho] [boga li] [boga itcha] [boga ka] [boga zmija]”**

which they “translated” as:

**“God Sa [sa], God Ve [ve], God Vo [vo], God Vi [vi], God De [de], God Ho [ho], God Xo [dzho], God Li [li] , God Itcha [itcha] , God Ka [ka] , God Zmija”**

Ye [dze], Sa [sa], Ve [ve], Vo[vo], Vi[vi], De [de], Ho [ho], Xo [dzho], God Li [Li].

So...these are (we are told by the two professors) the names of the Gods of Macedonia, indeed!

**Ye, Sa, Ve, Vo, Vi, De, Ho, Xo, Li, Itcha, Ka, Zmija.**

Where can I start...I am totally speechless! Ye, Sa, Ve, Vo, Vi, De, Ho, Xo, Li, Itcha, Ka, Smija? “*The names of most probably all gods of the ancient Macedonians*”: and I never even heard ONE of them! Now should I also confide that I am highly embarrassed? What planet have I been living in, that I never heard of the Gods of Macedonia, being a Macedonian Greek myself? And what about Apollo and Zeus and Heracles and Artemis, and all the other Greek Gods that I thought the Macedonians worshiped? How can we explain the references to the Greek Gods in the books of and about the Macedonians, and



the marble slabs and ruins of ancient temples and dedications found in Macedonia and areas conquered and administered by Macedonians, and the Macedonian coins with the dedications to the Greek Gods that the Macedonians minted, how is that to be explained? Was it all part of a Greek conspiracy to claim the Macedonians going back three millennia? For how can we believe that the two professors, one of whom a respected Academician in Skopje be wrong?

In conclusion:

*“This text refers to the same event as the two other texts on the stone, but no identity should be sought and the identity cannot be founded. We say this because we have concluded, by deciphering the order written in the last line of the text, that the records were written in scripts and languages of 3 social circles, the **Supreme Priests**, the **Alive Masters** and the **Danai**. From our point of view and findings, in the scripts and languages of the ancient Egyptians, ancient Macedonians and ancient Greeks.*

*A very large consideration from the findings from the reading of the ancient Greek text, especially in the wiring for sound of the personal names of the rulers and gods, may lead to a misunderstanding which makes it impossible to obtain correct findings. The Greek names of the rulers and gods do not exist in the language of the ancient Macedonians nor, most probably, in the language of the ancient Egyptians either. They are only descriptive translations of the symbolic meaning of the name from the language of the ancient Macedonians into the language of the ancient Greeks.*

*The script and the language of the ancient Macedonians was the official script and language of the Macedonian Empire or as it is known in contemporary scholarship, the ‘script and language in which the laws and the official documents were written.’ The mistake in current scholarship is that to learn the middle text of the Rosetta Stone it prefers the ancient Egyptian language (called new Egyptian in the available literature) and the area of Egypt, but not ancient Macedonian language and the area of the Balkans.*

T. Boševski, A. Tentov, Contributions, Sec. Math. Tech. Sci., MANU, XXVI, 2 (2005)

**It is all a matter of preference, in other words: I can sit down and try to read Shakespeare assuming for good reason that it is written in English, when others insist that if I want to read Shakespeare (untranslated, in the original) I must read the text assuming that it is a Hindi text, only simply using English script.**

I started to write this, realizing fully well my personal shortcomings: I am not a scholar of Linguistics, Egyptology or History. I have not been to Egypt, I do not know the ancient Egyptian language, nor can I comprehend any of the Egyptian scripts, Hieroglyphic, Hieratic, Demotic or even Coptic. On the other hand, it is also obvious that Dr. Tendov and Dr. Boshevski do not possess any knowledge of ancient Egyptian either. In fact, to them it is worthless, since they claim they do not need it, being convinced that the middle text of the Rosetta is not Egyptian at all.

Being Greek, and having the typical high school education of my generation, I have acquired an acceptable enough level of understanding in ancient Greek, that while not at the level of a specialist, it is enough to allow me to spot eye-popping mistakes when I see them. The two Engineering doctors, on the other hand, professedly have not the slightest knowledge of Greek, and this becomes handicap to their efforts, exposing them to a myriad of very unflattering mistakes.

My degree of knowledge of ancient and medieval Greek and more particularly Macedonian history, while again not being at a scholarly level, is enough to allow me to know that an exodus of Macedonians to Siberia is a myth better suited to scare little kids who do not eat their food in aboriginal villages beyond the Urals, or fed through the school system to teenage boys in FYROM who need a nationalist myth of victimization and perseverance to uphold and identify with, in that not very

fortunate central Balkan republic. It is enough for me to know that the Macedonians did not leave from the Balkans as Pre-Slavs only to return a thousand years later by the 6<sup>th</sup> or 7<sup>th</sup> century AD as fully fledged Slavs. In my history, the Slavs came from the north (broadly speaking from the area around what is now Byelorussia) and that their language family Balto-Slavic has only very distant connection (as distant branches of the Indoeuropean family tree) with ancient Greek, and consequently ancient Macedonian (the later being a frontier “Northwestern Greek” dialect by all accounts).

In science, when a theory is proposed, we expect that its acceptance will assist us in a better understanding of the issue it claims it want to solve. Any theory has to make solid assumptions, build on a solid foundation of common understanding, and then demolish what is rotten and build something new and stronger. While it is true that sometimes the whole edifice of our scientific understanding needs to come tumbling down and a new building needs to be built with better foundations, that is rarely the case. It is more common that one new stone replaces an older decayed stone and or is simply built on top of another one. This is how scientific knowledge progresses.

When a knight riding a black horse comes charging against the transparent walls of science with a wrecking ram proclaiming that everything inside is rotten and wrong, we have to be a bit suspicious: there are simply too many false prophets out there...from creationists to UFO messengers to “Macedonian” Proto-Slavs of Siberia, the fertile fields of pseudoscience are productive, ripe and blooming.

Doctor Tome Boshevski, in his January 2007 interview to the Canadian Macedonian News newspaper of Toronto claimed that he has “worked for forty years in the field of nuclear energy and” consequently he is “no stranger to the types of methods necessary to solve complex problems.” He is actively using in other words and aggressively promoting his expertise in one field or faculty, Electrical engineering, to convince the world of an alleged similar expertise in unrelated fields of science, in this case: Linguistics, History and Egyptology. This may be convincing enough to the converted ones, but personally, when I want to check my health, I do not go to a Juris Docror, I much rather trust the expertise of a Medical Doctor.

Science is not a matter of faith, it is not a matter of believing the guru, the prophet, the professor. Science requires proof, and proof means being able to present your theory to a review of peers. Being able to stand up to peer critique, to allow others using the same methods to achieve the same results is what the scientific method is all about.

Have we seen any peer reviews of this paper? Unfortunately, no serious center of Oriental, Egyptian or Mediterranean studies has taken the two professors up to their challenge, although they have all (from London to Chicago and Germany) been accused of being complaisant and plainly wrong: *“We can't expect immediate reactions; it takes time to interpret our results before people can truly understand our discovery. What we found will shake the foundations of our contemporary understanding. Everything up to now that has been written about the Ancient Macedonians can't easily change. A great deal has been invested in the creation of our current understanding and now we appear with our findings out of nowhere telling everyone they were wrong. A lot of time will pass before people are comfortable with the idea, before it sinks in and before we see any reactions”*.

The lack of any response to these Academic institutions is not due to their clinging on to their wrong ideas since a lot has been invested in them...this sounds like a cynical insult of pragmatism that is probably high above most serious scholars.

It is more natural to assume that the person who opened the envelop in any of these established institutions of Egyptian studies had a stroke or a heart attack due to uncontrollable laughter after reading the paper in question, and the others decided that they had better ways to spend their time than waste it answering any and all crack pot theories appearing like comets in the night sky of Egyptology.

The only reactions to Tendov and Boshevski seem to be rising from inside their own country and that is a very healthy thing indeed. We hear of the Epigraphist scientist Dr. Mariya Stankovska-Dzamali of the Sorbonne, Paris who has written in an article in Skopje's Utrinski Vesnik:

*"What worries me is the modern trend to prove the existence of an ancient Macedonian language as well to relate the modern Macedonian language with it. I think first & foremost about the work of both informaticians in which they appear with exegesis of the Demotic script from the Rosetta stone. The most shocking was the publicity given to this exegesis in the Macedonian newspapers & TV stations. Demotic script is a handwritten variant of the Egyptian hieroglyphs and it is deciphered in the 19th century by the French scientist Champolion. The Rosetta Stone is not the only one who carries this script, there are hundreds of tablets, monuments and stones which are perfectly truly deciphered. With all the noise, Macedonia lost much in the eyes of International Science. After excursions like these, it is difficult to proof that we have serious scientists, too."*

We also hear of a reaction by colleagues of Drs. Tendov and Boshevski in Skopje, in an article that was published in Devnik, written by Vesna Ivanovska who calls their theories science fiction!

Probably the most authoritative blow against the two professors comes from an obviously far more serious Academician, Petar Ilievski of the SECTION OF LINGUISTIC AND LITERARY SCIENCES of the MACEDONIAN ACADEMY OF SCIENCES AND ARTS, in his TWO OPPOSITE APPROACHES TOWARDS INTERPRETING ANCIENT TEXTS WITH ANTHROPONYMIC CONTENTS (with special regard to the Ancient Macedonian Anthroponymy) Petar Ilievski, Skopje, 2006, wrote among other things: ***"Then, not only cultural workers-amateurs, but also some university professors began to publish articles and monographs arguing that there was Macedonian literacy older than the Mediterranean syllabaries and Egyptian hieroglyphs<sup>30</sup>. The mentioned work with the results of T.B. - A.T.'s project Tracing the Script and the language of the ancient Macedonians is, in fact, from the same category as the publications from the end of nineties, with the only difference that the latter were published in second-rate editorial houses, and this one in an official edition of the Academy. Albeit inspired by Grinevich' ideas, T.B. - A.T.'s work is with pretentious to being considered as a scholarly study. They have done great efforts to re-decipher the middle text of the Rosetta Stone, but their approach was wrong, and the results are of a quasi scientific value."***

While Tendov and Boshevski claim that the "language of the Masters" of Ptolemaic Egypt is their fabled Proto-Slavic Makedonian, a more sober Dr. Ilievski counters that: ***"It is well known that the policy of Alexander the Great was very tolerant to all the conquered peoples. He respected their tradition and customs, but he tried to unite all of them on the basis of the classical Greek culture. In such an atmosphere he was educated by the great philosopher Aristoteles. Greek teachers, doctors, poets, etc. sojourned and worked at the Macedonian royal palace. Euripides died in Macedonia. Alexander the Great, whose ideal was Achilles, started to war with Illiad in his hands, followed by a large team of scientists from different disciplines. His idea, motivated by this concept, was creation of the supra-dialectal literary Greek, named *koíne* = common (earlier separated into several dialectal standards: Ionic, Attic, Doric). On this language in the new capital Alexandria immense literature of all kinds of sciences and culture was written under the Ptolemaic dynasty. This dynasty continued Alexander's policy. Under their rule in Alexandria the Jewish sacral books of the Old Testament were translated into Hellenistic Greek, known as *Septuaginta*. Alexandria became an international cultural centre. Intellectuals from everywhere used to come to Alexandria and used the famous Alexandrian Library. In the Alexandrian School numerous scientific disciplines were born in Greek, which is evident from the contemporary scientific terminology. These are notorious historical facts in front of which one must not close eyes."***

And Petar Ilievski continues: ***"In the interpretation of the personal names, especially of***

*the theonyms, T.B. - A.T. had made violence. They have broken them into descriptive terms, and theonyms are presented in forms unknown from other historical sources. In their conclusion (p. 48s.), speaking about Osiris and Isis, they infer that their research diametrically differs in this part from positions of the contemporary scholars: "The Greek names of the rulers and gods do not exist in the language of the ancient Macedonians nor, most probably, in the language of the ancient Egyptians either" (49–50). According to the authors "they are only descriptive translations of the symbolic meaning of the name from the language of the ancient Macedonians into the language of the ancient Greek". In fact, thanks to such bilingual texts with Greek writing and in Greek language, unknown scripts and languages were deciphered and some prehistoric periods turned into historical.*

*Along with enthusiasm, for successful research good knowledge of the treated material is more necessary. There are cases when supreme specialists in one field tried to solve secrets from another one, did not succeed to give positive results if they had not investigated enough the new subject like that of their first specialty. In our case the subject concerns very complicated material penetrating into three different fields: Egyptology, ancient Macedonian and contemporary Macedonian dialects. All these disciplines have been subject of long and profound studies, especially Egyptology. Ancient Macedonian has also been investigated about 200 years, and the contemporary south Macedonian dialects – over 100 years. But all that in their work on the Rosetta Stone is ignored, and the authors started to search new traces of the ancient Macedonian script and language by an opposite approach. The real scholarly work starts from original authentic sources. Only after an expert analysis of the data, extracted from them, and thorough studies of the historical real situation, one can derive firm conclusions, not from subjective suppositions based on erroneously understood notorious facts. It is well known that decipherers of old unknown languages and scripts, along with extraordinary detective gift, possessed very large theoretical knowledge from the treated subject. The work of the re-decipherers of the middle text of Rosetta Stone is of the same value as the mentioned romantic publications from the end of the nineties."*

And Dr. Petar Ilievski ends his papers concluding closing the issue of the connection between ancient Macedonians and modern Slavomacedonians: *"The exaggerated patriotism and the romantic rapture of our revivalists, who connected contemporary Macedonians genetically both with the Ancient Macedonians of Alexander the Great and the Slavs, was provoked by the circumstances in which they lived at that time under the Ottoman domination. In a similar way today in Macedonia appeared extreme patriotism, aroused by an arrogant and aggressive attitude of our southern neighbours against everything what is Slavonic. Our today's patriots, supported by "B.–T.'s great discovery" of an Ancient Macedonian text written in Demotic on the Rosetta Stone, in their reaction go much further. They not only identify the contemporary Macedonians of Slavonic origin with the Ancient Macedonians, but also proclaim that the Macedonian history and culture are older and more famous than those of the Ancient Greeks and Egyptians. In order to prove their attitude they offer patriotic feelings instead of scientific or scholarly arguments. Bl. Koneski qualified such kind of work in the following way: "As the young culture is often reminded of its inferiority, in reaction it goes to exaggeration with which it would like to present its own priority over cultural centres" (Prilozí MANU. OLLN, 10, 2, 1985, 5–9). The only exit from this controversial situation is to sober down from the euphoria for priority or pretension to a*

***pure race. The first condition for that is a severe scholarly approach with high proficiency without any prejudice and through knowledge of the full truth, because the partial knowledge of the truth leads to fallacy and conflicts.***”

Anyone can disagree with Professor Ilievski on specifics, but his cerebral attitude and dedication to scientific methodology is comendable, especially when contrasted with the circus like approach of Drs. Tendov and Boshevski.

The only (quite indirect and not truly in depth, unfortunately) reply from an internationally credible source that I have seen is from a reply by an Assistant Keeper (curator) Dept of Ancient Egypt and Sudan in the British Museum, to an inquiry about the Tendov-Boshevski work and whether the British Museum is examining it or not.

The answer is as follows: *“Thank you for your inquiry about this piece of research on the Rosetta Stone. The common consensus among Egyptologists is indeed that Demotic was successfully and fully deciphered in the 19th century and that the language - now very extensively studied - is a form of Later Egyptian (e.g. Antonio Loprieno, Ancient Egyptian: A Linguistic Introduction, Cambridge University Press), from the Afro-Asiatic language family. As far as I am aware no Egyptologist or historical linguist has given any credence whatsoever to this alternative theory.”*

(MAKTRUTH <http://maktruth.blogspot.com/2008/03/macedonian-orthodox-church-promotes.html>).

Will an open and well documented scholarly expose of the pseudoscientific theories of Drs. Tendov and Boshevski help in clearing out the fog clouding over this issue? Partially yes and partially no. In this kind of issues, that science touches emotional issues of nation, and personal or ethnic identity, people cannot make a clear rational decision. They will side with error versus logic. In other words, the people who flock under the banner of Tendov and Boshevski's “Proto-Slavic” joke of a “decipherment” will not accept that it is a fat lie, if the Rosetta slab fell on their head from the sky. Anybody else, who knows five things about the basic issue will laugh at the whole story before hand anyway, so where does that leave us?

I am nor do I pretend to be a specialist scholar, an Egyptologist, Historian or Linguist, as I clearly stated and explained earlier. This paper is not meant in any way to be a scholarly paper, or replace the need for one, by a more specialized source from reputable Academic sources. It is humbly limited in scope and is meant only as a brief polemic (or should I say ptolemic?) on this issue and this is why it is, at times, unreservedly sarcastic in its tone. It is simply meant to be an informative brochure, that helps to clarify and throw light on the issue at hand: this is all it is meant for.

My job was embarrassingly easy for a few reasons: First of all, the two doctors made a huge miscalculation by choosing the Rosetta Stone. It is simply too famous an artifact and too many books have been written about it, so researching it was very easy. Secondly, the lack of knowledge of Greek by the two professors, and their obvious refusal to solicit the assistance of some Greek speaking scholar in their work, led them to many embarrassing mistakes in their attempts to associate their fabled “translations” with Greek word and names. After some point the grammatical and other mistakes and the word and noematic associations were so off the target that it became (very unfortunately) simply amusing.

Amusement is not what we are after, but someone who is shamelessly lying and inventing fables of ethnic grandeur based on historical falsifications, is not to be taken seriously as a scientist, despite their own pronouncements to their supposed seriousness with which they approached the project. Their work certainly deserves ridicule but more importantly it needs to be exposed for what it truly is: a thinly veiled pseudoscientific fraud, in support of extreme nationalistic views, which, in the proverbial “powder keg of Europe”, the Balkans, it can only be used to advance ethnic hatred, intolerance and potentially ethnic bloodshed.

Aristotel Tendov and Tome Boshevski tell us indirectly: while the paper is talking about what

was written on some stone slab in “the area of Egypt”, the connotation is clear that their interest is centered around “*the area of the Balkans*”. In other words, when pseudoscience is lending its seemingly “scientific” laurels to the service of naked, aggressive, irredentist nationalism, and assists in the creation of a national illusion of fake imperial grandeur, then it is not simply a joke, it is outright dangerous and the more light we shed on it, the better, the more exposed it becomes the better, the more discredited it is proven to be, the better!

## Phonetic and other comparisons

Drs. Tendov and Boshevski allege to have read in the demotic text of the Rosetta:

**nainaotchit imenets**

according to T&B's “antikitse makedontsi” : *the most honorable name*

which they claim means: **King / Pharaoh**

*versus:*

**Pr-aa** in transliterated Demotic Egyptian

**Pharaoh** in English for Egyptian King

**ΦΑΡΑΩ (Pharaoh)** in Greek particularly for Egyptian King

**ΒΑΣΙΛΕΥΣ** in the Coene Greek of the Roseta

Compare Phonetically : **nainaotchit imenets** vs **Pr-aa** against: **Pharaoh**

Drs. Tendov and Boshevski allege to have read in the demotic text of the Rosetta:

**naizhiveni [vetchen]** : according to T&B's “antikitse makedontsi”

which they claim means: **For ever living**

*versus:*

**a.u.s.** in transliterated Demotic Egyptian (after Pharaoh)

**Anh (h)utcha senb** in full pronunciation of the Egyptian Demotic

**Anh tcht (djt)** in transliterated Demotic Egyptian (After Ptolemaios name)

**Ankh djet** in Hieroglyphic Egyptian of the Roseta (the symbol for Ankh, which means Life, resembles a cross with a loop at the top).  
 Compare Phonetically: **naizhiveni** vs **a.u.s.** or **Ank (H)uscha senb** and **Anh tcht** against the well known Hieroglyphic symbol **Ankh** which means life. It appears as the middle part of the name of the young king: Tut-**Ankh**-Amun



Drs. Tendov and Boshevski allege to have read in the demotic text of the Rosetta:  
**na najgolem bog pobedo moja :**

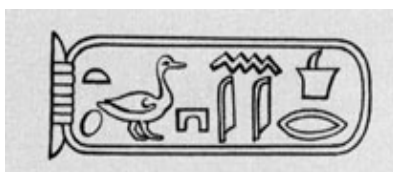
according to T&B's "antikitse makedontsi" : the greatest god victory of mine  
 which they claim means: **Berenice / Berenike**

*versus:*

**Brniga** in transliterated Demotic Egyptian text

**BEPENIKH (Berenike)** in the original Coene Greek of the Roseta

Compare Phonetically: **na najgolem bog pobedo moja** vs **Brniga** against: **Berenike**



**BEPENIKH ~ VERENICE**  
 written in Hieroglyphs

Drs. Tendov and Boshevski allege to have read in the demotic text of the Rosetta:  
**naibozhena se vosituvu na naigolem moj bog :**

according to T&B's "Makedontsi" : the most divine adores the greatest my god  
 which they claim means: Arsinoe

*versus:*

**Arsina** in transliterated Demotic Egyptian text

**APΣINOH (Arsinoe)** in the Coene Greek of the Rosetta

Compare Phonetically:

**naibozhena se vosituvu na naigolem moj bog** vs **Arsina** against: **Arsinoe**



**APΣINOH ~ ARSINOE**  
 written in Hieroglyphs

Drs. Tendov and Boshevski allege to have read in the demotic text of the Rosetta:  
**naitseneto naisemeistvo od grad na karpa izgradeniot :**

according to T&B's "antikitse makedontsi"





*[Pr-aa a.u.s. N na tshu nti hri] na tshu nti pa shri n na ntru mr itu*

*[the **King** of the Upper Districts and] the Lower Districts 'The Son of the Father-loving Gods,*

ΜΕΓΑΣ ΒΑΣΙΛΕΥΣ ΤΩΝ ΤΕ ΑΝΩ ΚΑΙ ΤΩΝ ΚΑΤΩΝ ΧΩΡΩΝ ΕΚΓΟΝΟΥ ΘΕΩΝ ΦΙΛΟΠΑΤΟΡΩΝ

Great king of the Upper and Lower countries, offspring of the Gods Philopatores,  
the sovereign prince like RĀ, the King of the South and North, the Son of the Sun Ptolemy, the ever-living,

*r stp **Pth** r ti nf Pa-**Ra** pa tchra (djra) pa tut anh (n) **Amn** pa shri (n)*

*the chosen of **Ptah**, to whom **Ra** has given victory, the Living Image of **Amun**,*

ΟΝ Ο ΗΦΑΙΣΤΟΣ ΕΔΟΚΙΜΑΣΕΝ ΩΙ Ο ΗΛΙΟΣ ΕΔΩΚΕΝ ΤΗΝ ΝΙΚΗΝ ΕΙΚΟΝΟΣ ΖΩΣΗΣ ΤΟΥ ΔΙΟΣ

one of whom Hephaistos has approved, to whom the Sun has given victory, the living image of Zeus,  
the beloved of Pta<sup>Ϝ</sup>, the god who maketh himself manifest.

*Pa-**Ra Ptlumis anh** tcht (djt) **Pth** mr pa ntr pr nti na-an taif  
the Son of **Ra**, **'Ptolemy**, **living** forever, beloved of **Ptah**,*

ΥΙΟΥ ΤΟΥ ΗΛΙΟΥ ΚΑΙ ΤΟΥ ΠΤΟΛΕΜΑΙΟΥ ΑΙΩΝΟΒΙΟΥ ΗΓΑΠΗΜΕΝΟΥ ΥΠΟ ΤΟΥ ΦΘΑ

son of the Sun, and Ptolemy Living for ever, beloved of Ptah,  
and of the Brother-loving Gods, and of the Beneficent Gods,

*mt-nfrt **Ptlumis arm** **Arsina** na ntru mr itu au uab **Algsantrs arm** na ntru nti nhm arm*

*son of **Ptolemy** and **Arsinoe**, the Father-loving Gods, (and) the Priest of **Alexander** and the Saviour  
Gods and*

ΕΤΟΥΣ ΕΝΑΤΟΥ ΕΦ ΙΕΡΕΩΣ [ΑΕΤΟΥ ΤΟΥ ΑΕΤΟΥ] ΑΛΕΞΑΝΔΡΟΥ ΚΑΙ

In the ninth year when [Aetos son of Aetos] was priest of Alexander, and

the son of PTOLEMY and ARSINOË, the two Father-loving gods; when Aiatu the son of Aiatu, was priest of  
ALEXANDER, and

[na ntru snu **arm**] na ntru mnhu **arm** na ntru mr itu **arm Pr-aa a.u.s. Ptlumias**

[of the Brother-and-Sister Gods **and** the] Beneficent [Gods] **and** the Father-loving Gods **and** King Ptolemy,

ΘΕΩΝ ΣΩΤΗΡΩΝ ΚΑΙ ΘΕΩΝ ΑΔΕΛΦΩΝ ΚΑΙ ΘΕΩΝ ΕΥΕΡΓΕΤΩΝ ΚΑΙ ΘΕΩΝ ΦΙΛΟΠΑΤΩΡΩΝ ΚΑΙ

the Gods Soteres, and the Gods Adelphoi, and the Gods Euergetai, and the Gods Philopatores and of the two Saviour-Gods (Soteres) and of the two Brother Gods (Adelphoi) and of the two Well Doing Gods (Eucharistoi) and of the two Father-loving Gods,

pa ntr pr nti na-an taifmt-nfrt Aiatus sa Aiatus  
the Manifest God whose excellence is fine, Aetos son of Aetos;

ΘΕΟΥ ΕΠΙΦΑΝΟΥΣ ΕΥΧΑΡΙΣΤΟΥ [mentioned above: "ΑΕΤΟΥ ΤΟΥ ΑΕΤΟΥ"]

The God Epiphanes Eucharistos; [mentioned above: "when Aetos son of Aetos"]

and of the God who maketh himself manifest; the lord of Benefits (Eucharistos)

r Pra sa `t n Pilins (n) fi shp (n) pa kni m-bah Brniga ta mnh-t  
while Pyrrha daughter of Philinos was Prize-bearer before Berenice the Beneficent,

ΑΘΛΟΦΟΡΟΥ ΒΕΡΕΝΙΚΗΣ ΕΥΕΡΓΕΤΙΔΟΣ ΠΥΡΡΑΣ ΤΗΣ ΦΙΛΙΝΟΥ

Pyrrha daughter of Philinos being Athlophoros of Berenike Euergetis;

when Pyrrha, daughter of Philinos, was bearer of the prize of victory (Athlophoros) of BERENICE, the Well-doing (Beneficent) Goddess (Euergetis);

( r ) Aria sa-t n Tiagns (n) fi  
while Areia daughter of Diogenes was

ΑΡΕΙΑΣ ΤΗΣ ΔΙΟΓΕΝΟΥΣ

Areia daughter of Diogenes being

when AREIA, the daughter of Diogenes,

[tn m-bah Arsi]na ta mr sn r Hrana sa-t n Ptlumias  
[Basket]-bearer [before Arsi]noe the Brother-loving, and while Eirene daughter of Ptolemy

ΚΑΝΗΦΟΡΟΥ ΑΡΣΙΝΟΗΣ ΦΙΛΑΔΕΛΦΟΥ ΕΙΡΗΝΗΣ ΤΗΣ ΠΤΟΛΕΜΑΙΟΥ

Kanephoros of Arsinoe Philadelphos; Irene Daughter of Ptolemy

was the Basket Bearer (Kanephoros) before ARSINOË, the Brother-loving Goddess; when IRENE, the daughter of PTOLEMY,

*n uab Arsina ta mr it-s n*

was *Priestess of Arsinoe the Father-loving:*

ΙΕΡΕΙΑΣ ΑΡΣΙΝΟΗΣ ΦΙΛΟΠΑΤΟΡΟΣ

being Priestess of Arsinoe Philopator;

was the Priestess of ARSINOË, the Father-loving Goddess

{ΜΗΝΟΣ ΞΑΝΔΙΚΟΥ ΤΕΤΡΑΔΙ ΑΙΓΥΠΤΙΩΝ ΔΕ ΜΕΧΕΙΡ  
ΟΚΤΩ ΚΑΙ ΔΕΚΑΤΗ

The fourth of the month of Xandikos, according to the Egyptians the 18th Mekhir}

***(Note: this sentence appears in the other texts in a different place, but it appears nevertheless, it is not out of context).***

*hru apn ut na mr-shn arm na uabu nti shm*

*on this day, a decree of the mr-sn priests and the hm-ntr priests,*

ΨΗΦΙΣΜΑ ΟΙ ΑΡΧΙΕΡΕΙΣ ΚΑΙ ΠΡΟΦΗΤΑΙ

DECREE. There being assembled the Chief Priests and Prophets

on this day Decree: the superintendents (directors) of the services in the temples (high priests), and the servants of the god (prophets),

*( r ) pa nti-uab r ar mnh n na ntru arm na kiu uabu a-ar aai n na arpiu (n) Kmi*

*and the priests who enter the sanctuary to perform clothing rituals for the gods, and the scribes of the divine book and the scribes of the House of Life, and the other priests who have come from the temples of Egypt*

ΚΑΙ ΟΙ ΕΙΣ ΤΟ ΑΔΥΤΟΝ ΕΙΣΠΟΡΕΥΟΜΕΝΟΙ ΠΡΟΣ ΤΟΝ ΣΤΟΛΙΣΜΟΝ ΤΩΝ

ΘΕΩΝ ΚΑΙ ΠΤΕΡΟΦΟΡΑΙ ΚΑΙ ΙΕΡΟΓΡΑΜΜΑΤΕΙΣ ΚΑΙ ΟΙ ΑΛΛΟΙ ΙΕΡΕΙΣ ΠΑΝΤΕΣ ΟΙ ΑΤΙΑΝΘΗΣΑΝΤΕΣ ΕΚ ΤΩΝ ΚΑΤΑ ΤΗΝ ΧΩΡΑΝ ΙΕΡΩΝ

and those who enter the inner shrine for the robing of the Gods, and the Fan-bearers and the Sacred Scribes and all the other priests from the temples throughout the land who have come

and those priests who are presiding over the Mysteries of the god, and the libationers [who] go into the most holy place to array the gods in their apparel, and the scribes who copy the holy writings, and the sages of the Double House of Life, and the other priests

*[r Mn-nfr n] pa hb n pa shp ta aa (n) hri r ar Pr-aa a.u.s. Ptlumias*

*[to Memphis on] the festival of the Reception of the Rulership by King Ptolemy,*

ΕΙΣ ΜΕΜΦΙΝ ΤΩΙ ΒΑΣΙΛΕΙ ΠΡΟΣ ΤΗΝ ΠΑΝΗΓΥΡΙΝ ΤΗΣ ΠΑΡΑΛΗΨΕΩΣ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΤΗΣ ΠΤΟΛΕΜΑΙΟΥ

to meet the king at Memphis, for the feast of the assumption by Ptolemy,

[who] had come to MEMPHIS from the sanctuaries of the South and the North, on the day of the festival, whereon His Majesty, the King of the South and North, the lord of the two lands PTOLEMY,

*anh tcht (djt) Pth mr pa ntr pr nti na-an taif mt-nfrt*

*living forever, beloved of Ptah, the Manifest God whose excellence is fine,*

ΑΙΩΝΟΒΙΟΥ ΗΓΑΠΗΜΕΝΟΥ ΥΠΟ ΤΟΥ ΘΕΟΥ ΕΠΙΦΑΝΟΥΣ ΕΥΧΑΡΙΣΤΟΥ

the ever-living, the beloved of Ptah, the God Epiphanes Eucharistos,  
the ever-living, the beloved of Pta<sup>□</sup>, the god who maketh himself manifest (Epiphanous), the lord of benefits  
(Eucharistou)

(n) tt paif it a-ar tut n h-t-ntr (n) Mn-nfr a-ar tcht (djt) xxxxxx n-t-t hpr-f r

from his father, who have assembled in the temple of Memphis, and who have said:

ΗΝ ΠΑΡΕΛΑΒΕΝ ΠΑΡΑ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΣΥΝΑΧΘΕΝΤΕΣ ΕΝ ΤΩΙ ΕΝ ΜΕΜΦΕΙ ΙΕΡΩΙ ΤΗΙ ΗΜΕΡΑΙ  
ΤΑΥΤΗ ΕΙΤΑΝ

the kingship in which he succeeded his father, they being assembled in the temple in Memphis this day  
declared:

received the kingdom from his father. They went into the sanctuary of the balance of the two lands (Memphis) and  
behold they spoke saying:

her ar Pr-aa a.u.s. Ptlumias anh tcht (djt) pa ntr pr nti na-an taif mt-nfrt  
Whereas King Ptolemy, living forever, the Manifest God whose excellence is fine,

ΕΠΕΙΔΗ ΒΑΣΙΛΕΥΣ ΠΤΟΛΕΜΑΙΟΣ ΑΙΩΝΟΒΙΟΣ ΗΓΑΠΗΜΕΝΟΣ ΥΠΟ ΤΟΥ ΘΕΟΥ ΕΠΙΦΑΝΗΣ  
ΕΥΧΑΡΙΣΤΟΣ

Whereas king Ptolemy, the ever-living, the beloved of Ptah, the god Epiphanes Eucharistos,

Now the King of the South and the North, the heir of the two Father-Loving Gods, the chosen of Ptah,  
Ptolemy the ever Living (Aeonobios), The beloved of Ptah The god who appeareth (Epiphanes), the lord  
of Benefits (Eucharistos)

(sa) Pr-aa a.u.s. Ptlumias [arm ta Pr-aa.t] Arsina  
son of King Ptolemy [and Queen] Arsinoe,

Ο ΕΚ ΒΑΣΙΛΕΩΣ ΠΤΟΛΕΜΑΙΟΥ ΚΑΙ ΒΑΣΙΛΙΣΣΗΣ ΑΡΣΙΝΟΗΣ

the son of King Ptolemy and Queen Arsinoe,

the son of the king of the South and the North, Ptolemy, and the Queen of the south and the North, The  
lady of the two lands, Arsinoe,

## INDEX:

### Egyptian Glossary: a few simple words and Names for reference:

1. *Algsantrs*=Alexandros in Demotic Egyptian



ΑΛΕΞΑΝΔΡΟΣ  
ALEXANDROS

2. *Amun=Amen(the hidden one)~originally part of the great Theban triad (Amen, his wife Mut and their associate the lunar god Khonsu) in the Greek text equated with (Amon) Zeus, Divine father of Alexander.*



Amun Mut and Khonsu:  
the great Theban triad

3. *Ankh=Monogram symbol of eternal and enduring life, in Hieroglyphic Egyptian*



4. *Ankh djet= The ever living, in Hieroglyphic Egyptian*
5. *Anh tcht (djt)=The ever living, in Demotic Egyptian following a name*
6. *arm = and*
7. *a.u.s.=The ever living, in Demotic Egyptian, always following the title Pharaoh. It actually*

translates to : Life Prosperity Health. (think of : aus = lph).

8. *Baq-t & Nesu-Bat* = Egypt (but according to T&B: Apjg & Ezjg)
9. Kemet(*km.t*)=The black (land), the fertile land of the Nile plain, meaning : Egypt.
10. *Mn-nfr*=(pronounced : *Men Nefer*) *Memphis*, but also *Het-Ptah-ka*, *Aneb-het'et* (white walled city), *Men-nefer* and *Kha-nefert*.
11. *nfr* = (pronounced *Nefer*) *good*
12. *ntr* = (pronounced *Neter*) *God*
13. *ntru* = (pronounced *Neteru*) *Gods*



14. Osiris= Ausar, a deity of the dead, the ultimate judge of men after death, what men hoped to become like, one of the most important deities of the Egyptian pantheon.



**Ptah-Phthah**

15. *Pth*=*Ptah* (the name means: “*opener*”) He is a solar god, that *opens* the day with his light and also the god that opens the mouth of the dead with the same tool that he opened the mouths of the Gods. In the Greek text he is equated with Hephestos.
16. *Ra*=*the sun god Ra*~ in the Greek text equated with Helios, the solar god representing the sun. Later united with Amun to be identified as the God : Amun Ra.
17. *rmt kmi*=Egyptians in Demotic (but according to T&B: Djuptsite)
18. *Ta-Mer-t*=Egyptians in Hieroglyphic (but according to T&B: Djuptsite).
19. *Wynn or Uinn*=Ionians~Greeks (but according to T&B: Danajtsive)
20. *wyt iny djery* or *uiti (n) ani tchri (djri)*: *Stele of Hard Stone (describing Roseta Stone) in Demotic Egyptian*

## **THE ROSETTA STONE**

### **HIEROGLYPHIC Text Translation**

### **from Egyptian into English**

**TRANSLATION OF THE HIEROGLYPHIC TEXT OF THE DECREE OF THE PRIESTS OF MEMPHIS, AS FOUND ON THE ROSETTA STONE 1 AND ON THE STELE OF DAMANHÛR. THE DECREE WAS PROMULGATED IN THE 9TH YEAR OF THE REIGN OF PTOLEMY V. EPIPHANES.**

1. On the twenty-fourth day of the month GORPIAIOS 2, which correspondeth to the twenty-fourth day of the fourth month of the season PERT 3 of the inhabitants of TA-MERT (EGYPT), in the twenty-third year of the reign of HORUS-RA the CHILD, who hath risen as King upon the throne of his father, the lord of the shrines of NEKHEBET 4 and UATCHET, 5 the mighty one of two-fold strength, the stablsher of the Two Lands, the beautifier of

2. Egypt, whose heart is perfect (or benevolent) towards the gods, the HORUS of Gold, who maketh perfect the life of the hamentet beings, the lord of the thirty-year festivals like PTA□, the sovereign prince like RĀ, the King of the South and North, Neterui-merui-a□tui-a□uā-setep-en-Pta□-usr-ka-Rā-ānkh-sekhem-A□men 6, the Son of the Sun Ptolemy, the ever-living,

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the beloved of Pta□, the god who maketh himself manifest.

3. the son of PTOLEMY and ARSINOË, the Father-loving gods; when PTOLEMY, the son of PYRRHIDES, was priest of ALEXANDER, and of the Saviour-Gods, and of the Brother-loving Gods, and of the Beneficent Gods,

4. and of the Father-loving Gods, and of the God who maketh himself manifest; when DEMETRIA, the daughter of Telemachus, was bearer of the

5. prize of victory of BERENICE, the Beneficent Goddess; and when ARSINOË, the daughter of CADMUS, was the Basket Bearer of ARSINOË, the Brother-loving Goddess;

6. when IRENE, the daughter of PTOLEMY, was the Priestess of ARSINOË, the Father-loving Goddess; on this day the superintendents of the temples, and the servants of the god, and those who are over the secret things of the god, and the libationers [who] go into the most holy place to array the gods in then apparel,

7. and the scribes of the holy writings, and the sages of the Double House of Life, and the other libationers [who] had come from the sanctuaries of the South and the North to MEMPHIS, on the day of the festival, whereon

S. His Majesty, the King of the South and North PTOLEMY, the ever-living, the beloved of Pta□, the god who maketh himself manifest, the lord of beauties, received the sovereignty from his father, entered into the SE□ETCH-CHAMBER, wherein they were wont to assemble, in MAKHA-TAUI 1, and behold they declared thus:—

9. “Inasmuch as the King who is beloved by the gods, the King of the South and North Neterui-merui-a□tui-a□ua-en-Pta□-setep-en-usr-ka Rā ānkh-sekhem-A□men, the Son of the Sun Ptolemy, the ever-living, beloved of Pta□, the Gods who have made themselves manifest, the lord of beauties, hath given things of all kinds in very large quantities unto the lands of Horus and unto all

10. “those who dwell in them, and unto each and every one who holdeth any dignity whatsoever in them, now behold, he is like unto a God, being the son of a God [and] he was given by a Goddess, for he is the counterpart of Horus, the son of Isis [and] the son of Osiris, the avenger of his father Osiris—and behold, His Majesty.

11. “possessed a divine heart which was beneficent towards the gods; and he hath given gold in large quantities, and grain in large quantities to the temples and he hath given very many lavish gifts in order to make Ta-Mert [Egypt] prosperous, and to make stable [her] advancement;

12. “and he hath given unto the soldiers who are in his august service . . . . according to their rank [paragraph continues] [and of the taxes] some of them he hath cut off, and some of them [he hath lightened], thus causing the soldiers and those who live in the country to be prosperous

13. “under his reign [and as regards the sums which were due to the royal house] from the people of Egypt, and likewise those [which were due] from every one who was in his august service, His Majesty remitted them altogether, howsoever great they were;

14. “and he hath forgiven the prisoners who were in prison, and ordered that every one among them should be

released from [the punishment] which he had to undergo. And His Majesty made an order saying:—In respect of the things [which are to be given to] the gods, and the money and the

15. “grain which are to be given to the temples each year, and all the things [which are to be given to] the gods from the vineyards and from the corn-lands of the nome, all the things which were then due under the Majesty of his holy father

16. “shall he allowed to remain [in their amounts] to them as they were then; and he hath ordered:—Behold, the treasury (?) shall not be made more full of contributions by the hands of the priests than it was up to the first year of the reign of His Majesty, his holy father; and His Majesty hath remitted

17. “To the priests who minister in the temples in courses the journey which they had been accustomed to make by river in boats to the city of ALEXANDRIA at the beginning of each years and His Majesty commanded:—Behold, those who are boatmen [by trade] shall not be seized [and made to serve in the Navy]; and in respect of the cloths of byssus [which are] made in the temples for the royal house,

18. “he hath commanded that two-thirds of them shall be returned [to the priests]; similarly, His Majesty hath [re]-established all the things, the performance of which had been set aside, and hath restored them to their former condition, and he hath taken the greatest care to cause everything which ought to be done in the service of the gods to be done in the same way in which it was done

19. “in former [days]; similarly, he hath done [all things] in a right and proper manner; and he hath taken care to administer justice 1 to the people, even like Thoth, the great, great [God]; and he hath, more over, ordered in respect of those of the troops who come back, and the other people also, who during the

20. “strife of the revolution which took place had been ill disposed [towards the Government], that when they return to their homes and lands they shall have the power to remain in possession of their property, and he hath taken great care to send infantry, and cavalry, and ships to repulse those who were coming against

21. “Egypt by land as well as by sea; and he hath in consequence expended a very large amount of money and of grain on them in order to make prosperous the lands of Horus and Egypt.

22. “And His Majesty marched against the town of Shekam, which is in front of (?) the town of UISET, which was in the possession of the enemy, and was provided with catapults, and was made ready for war with weapons of every kind by

23. “the rebels who were in it—now they had committed great acts of sacrilege in the land of Horus, and had done injury to those who dwelt in Egypt—His Majesty attacked them by making a road [to their town],

24. “and he raised mounds (or walls) against them, and he dug trenches, and whatsoever would lead [him] against them that he made; and he caused the canals which supplied the town with water to be blocked up, a thing which none of the kings who preceded him had ever been able to do before, and he expended a large amount of money on carrying out the work;

25. “and His Majesty stationed infantry at the mouths of the canals in order to watch and to guard them against the extraordinary rise of the waters [of the Nile], which took place in the eighth year [of his reign], in the aforesaid canals which watered the fields, and were unusually deep

26. “in this spot; and His Majesty captured the town by assault in a very short time, and he cut to pieces the rebels who were therein, and he made an exceedingly great slaughter among them, even like unto that which THOTH 1 and HORUS, the son of Isis and [the son of Osiris], made among those who rebelled against them

27. “when they rebelled in this very place; and behold, those who had led on the soldiers and were at their head, and who had disturbed the borders [in the time of his father, and who had committed sacrilege in the temples, when His Majesty came to MEMPHIS to avenge his father

28. “and his own sovereignty he punished, according to their deserts, when he came there to celebrate] the festival of the receiving of the sovereignty from his father; and [besides this], he hath set aside [his claim to



29. "the things which were due to His Majesty, and which were [then] in the temples, up to the eighth year [of his reign, which amounted to no small sum of] money and grain; and His Majesty hath also set aside [his claim] to the cloths of byssus which ought to have been given to the royal house and were [then] in the temples,

30. "and also the tax which they (i.e. the priests) ought to have contributed for dividing the cloths into pieces, which was due up to this day; and he hath also remitted to the temples the grain which was usually levied as a tax on the corn-lands of the gods, and likewise the measure of wine which was due as a tax on vineyards [of the gods];

31. "and he hath done great things for APIS, and MNEVIS, and for every shrine which contained a sacred animal, and he expended upon them more than did his ancestors; and his heart hath entered into [the consideration of everything] which was right and proper for them

32. "at every moment; and he hath given everything which was necessary for the embalming of their bodies, lavishly, and in magnificent abundance; and he hath undertaken the cost of their maintenance in their temples, and the cost of their great festivals, and of their burnt offerings, and sacrifices, and libations;

33. "[and he hath respected the privileges of the temples, and of Egypt, and hath maintained them in a suitable manner according to what is customary and right; and he hath spent] both money and grain to no small amount;

34. "and [hath provided] everything in great abundance for the house wherein dwelleth the LIVING APIS; and His Majesty hath decorated it with perfect and new ornamentations of the most beautiful character always; and he hath made the LIVING APIS to rise [like the sun], and hath founded temples, and shrines, and chapels [in his honour]; [and he hath repaired the shrines, which needed repairs, and in all matters appertaining to the service of the gods

35. "he hath manifested the spirit of a beneficent god; and during his reign, having made careful inquiry, he hath restored the temples which were held in the greatest honour, as was right] and in return for these things the gods and goddesses have given him victory, and power, and life, and strength, and health, and every beautiful thing of every kind whatsoever, and

36. "in respect of his exalted rank, it shall be established to him and to his children for ever and ever, with happy results (or life)."

And it has entered into the heart(s) of the priests of the temples of the South and of the North, and of each and every temple [that all the honours which

37. are paid] to the King of the South and North Ptolemy, the ever-living, the beloved of Pta□, the [God who maketh himself manifest, whose deeds are beautiful, and those which are paid to the Father-loving Gods who begot him, and to the Beneficent Gods who begot those who begot him, and to the Brother-Gods who begot the begetters of his begetters,]

38. and to the Saviour-Gods, shall be [greatly increased]; and a statue of the King of the South and North, Ptolemy, ever-living, beloved of Pta□, the God who maketh himself manifest, the Lord of beauties, shall be set up [in every temple, in the most prominent place], and it shall be

39, called by his name "PTOLEMY, the SAVIOUR of EGYPT," the interpretation (?) of which is "PTOLEMY, THE VICTORIOUS ONE." [And it shall stand side by side with a statue of the Lord of the gods (?), who giveth him the weapon of victory, and it shall be fashioned after the manner of the Egyptians, and a statue of this kind shall be set up in]

40. all the temples which are called by his name. And adoration shall be paid unto these statues three times each day, and every rite and ceremony which it is proper to perform before them shall be performed, and whatsoever is prescribed, and is fitting for their DOUBLES, shall be performed, even as it is performed for the gods of the Nomes during the festivals and on every sacred day (?), on the day of [his] coronation, and on his name-day. And there shall likewise [be set up] a

41. magnificent (?) statue of the King of the South and North Ptolemy, ever-living beloved of Pta□, the God who maketh himself manifest, whose deeds are beautiful, the son of Ptolemy, and Arsinoë, the Father-loving gods,

and with the statue there shall be a magnificent shrine [made] of the finest copper and inlaid with real stones of every kind,

42. in every temple which is called by his name; and this statue shall rest in the most holy place [in the temples] side by side with the shrines of the gods of the Nomes. And on the days of the great festivals, when the god [of the temple] cometh forth from his holy habitation, according to his day, the holy shrine of the God who maketh himself manifest, the lord of beauties, shall likewise be made to rise [like the Sun]

43. with them. And in order to make this new shrine to be easily distinguishable [both at the present day, and in future times, they shall set] upon this shrine [ten royal double crowns, made of gold and upon [each of the double crowns there shall be placed the [serpent which it is right and proper to make for the [double crown of gold], instead of the two Uraei

44. which are [placed] upon the tops of the shrines, and the SEKHENT CROWN shall be in the middle of them, because it was in the SEKHENT CROWN in which His Majesty shone in the house of the KA of PTA□ (i.e., Memphis)

45. at the time when the king entered into the temple, and performed the ceremonies which it was meet and right for him to perform on receiving the exalted rank [of King]. And on the upper surface of the square pedestal which is round these crowns, and in the middle part thereof [which is immediately] beneath] the double Crown [they shall engrave a papyrus plant and a plant of the south; and they shall set them in such a way that a vulture, upon neb, , beneath which a plant of the south shall be found, shall be affixed to the right-hand upper corner of the golden shrine, and a serpent, , under which is , placed upon] a papyrus plant, [shall be affixed] to the left hand side [at the upper corner]; and

46. the interpretation [of these signs is]:—"Lord of the shrine of NEKHEBET, and Lord of the shrine of UATCHET, who illumineth the land of the White Crown, and the land of the Red Crown." And inasmuch as the last day of the fourth month of the season SHEMU 1 (i.e., MESORE), which is the birthday of the beautiful ever-living god, is already established as a feast day, and it hath been observed as a day of festival in the lands of HORUS (i.e., the temple lands) from the olden time; and moreover, the seventeenth day of the second month of the season SHAT 2 (i.e., PAOPI),

47. whereon [His Majesty] performed the ceremonies of royal accession, when he received the sovereignty from his father, [is also observed as a day of festival], and behold [these days] have been the source of all [good] things wherein all men have participated; these days, that is to say, the seventeenth and the last day of each month, shall be kept as festivals in the temples

48. of Egypt, in each and every one of them; and on these days burnt offerings shall be offered up, and meat offerings, and everything which it is right and customary to perform at the celebration of festivals shall be performed on these days every month, and on these festivals every man shall do (i.e., offer up) what he is accustomed to do on [other] fes-

49. tivals in the temples. [And the priests also decreed] that the things which [are brought to the temples] as offerings shall be given unto the persons who [minister in the temples; and festivals and processions shall be established in the temples, and in all Egypt, in honour of] the King of the South and North, Ptolemy, ever-living, beloved of Pta□, the god who maketh himself manifest, whose deeds are beautiful, each year,

50. beginning with the first day of the first month of the season Shat (i.e., Thoth) up to the fifth day thereof [and on these days the people shall wear] garlands on their heads, and they shall make festal the altars, and shall offer up meat and drink offerings, and shall perform everything which it is right and proper to perform. And the priests of all the temples which are called after his name

51. shall have, in addition to all the other priestly titles which they may possess, the title of "Servant of the god who maketh himself manifest, whose deeds are beautiful"; [and this title shall be endorsed on all deeds and documents which are laid up in the temples]; and they shall cause to be engraved on the rings which they wear on their hands, the title of "Libationer of the god who maketh himself manifest, whose deeds are beautiful."

52. And behold, it shall be in the hands of those who live in the country, and those who desire [it], to establish a copy of the shrine of the god who maketh himself manifest, whose deeds are beautiful, and set it up in their houses, and they shall be at liberty to keep festivals and make rejoicings [before it] each month

53. *and each year; and in order to make those who are in Egypt to know [why it is that the Egyptians pay honour—as it is most right and proper to do—to the god who maketh himself beautiful, whose deeds are beautiful, the priests have decreed] that this DECREE shall [be inscribed] upon a stele of hard stone in the writing of the words of the gods, and the writing of the books, and in the writing of HAU-NEBUI (i.e., Greeks), and it shall be set up in the sanctuaries in the temples which [are called] by his name, of the first, second, and third [class], near the statue of the HORUS, the King of the South and North Ptolemy, ever-living, beloved of Pta<sup>h</sup>, the god who maketh himself manifest, whose deeds are beautiful.*

From:

The Rosetta Stone, by E.A.W. Budge, [1893], at [sacred-texts.com](http://sacred-texts.com)

TRANSLATION OF THE ROSETTA STONE

from *The Nile, Notes for Travellers in Egypt*, by E. A. Wallis Budge, 9th Edition, London, Thos. Cook and Son, [1905], pp. 199-211.

NOTE: Portions in the body of this text in bold font were surrounded by a cartouche in the original text--JBH.

<http://ftp.fortunaty.net/com/sacred-texts/egy/trs/trs07.htm>

***THE ROSETTA STONE***  
***DEMOTIC Text Translation***  
***from Egyptian into English***

[Year 9, Xandikos day 4], which is equivalent to the Egyptian month, second month of Peret, day 18, of the King 'The Youth who has appeared as King in the place of his Father', the Lord of the Uraei 'Whose might is great, who has established Egypt, causing it to prosper, whose heart is beneficial before the gods', (the One) Who is over his Enemy 'Who has caused the life of the people to prosper, the Lord of the Years of Jubilee like Ptah-Tenen, King like Pre', [the King of the Upper Districts and] the Lower Districts 'The Son of the Father-loving Gods, whom Ptah has chosen, to whom Pre has given victory,

the Living Image of Amun', the Son of Pre 'Ptolemy, living forever, beloved of Ptah, the Manifest God whose excellence is fine', son of Ptolemy and Arsinoe, the Father-loving Gods, (and) the Priest of Alexander and the Saviour Gods and [the Brother-and-Sister Gods and the] Beneficent [Gods] and the Father-loving Gods and King Ptolemy, the Manifest God whose excellence is fine, Aetos son of Aetos; while Pyrrha daughter of Philinos was Prize-bearer before Berenice the Beneficent, while Areia daughter of Diogenes was [Basket]-bearer [before Arsinoe] the Brother-loving, and while Eirene daughter of Ptolemy was Priestess of Arsinoe the Father-loving: on this day, a decree of the mr-sn priests and the hm-ntr priests, and the priests who enter the sanctuary to perform clothing rituals for the gods, and the scribes of the divine book and the scribes of the House of Life, and the other priests who have come from the temples of Egypt [to Memphis on] the festival of the Reception of the Rulership by King Ptolemy, living forever, beloved of Ptah, the Manifest God whose excellence is fine, from his father, who have assembled in the temple of Memphis, and who have said:

Whereas King Ptolemy, living forever, the Manifest God whose excellence is fine, son of King Ptolemy [and Queen] Arsinoe, the Father-loving Gods, is wont to do many favours for the temples of Egypt and for all those who are subject to his kingship, he being a god, the son of a god and a goddess, and being like Horus son of Isis and Osiris, who protects his father Osiris, and his heart being beneficent concerning the gods, since he has given much money and much grain to the temples of Egypt, [he having undertaken great expenses] in order to create peace in Egypt and to establish the temples, and having rewarded all the forces that are subject to his rulership; and of the revenues and taxes that were in force in Egypt he had reduced some or(?) had renounced them completely, in order to cause the army and all the other people to be prosperous in his time as [king; the arrear]s which were due to the King from the people who are in Egypt and all those who are subject to his kingship, and (which) amounted to a large total, he renounced; the people who were in prison and those against whom there had been charges for a long time, he released; he ordered concerning the endowments of the gods, and the money and the grain that are given as allowances to their [temples] each year, and the shares that belong to the gods from the vineyards, the orchards, and all the rest of the property which they possessed under his father, that they should remain in their possession; moreover, he ordered concerning the priests that they should not pay their tax on becoming priests above what they used to pay up to Year 1 under his father; he released the people [who hold] the offices of the temples from the voyage they used to make to the Residence of Alexander each year; he ordered that no rower should be impressed into service; he renounced the two-thirds share of the fine linen that used to be made in the temples for the Treasury, he bringing into its [correct] state everything that had abandoned its (proper) condition for a long time, and taking all care to have done in a correct manner what is customarily done for the gods, likewise causing justice to be done for the people in accordance with what Thoth the Twice-great did; moreover, he ordered concerning those who will return from the fighting men and the rest of the people who had gone astray (lit. been on other ways) in the disturbance that had occurred in Egypt that [they] should [be returned] to their homes, and their possessions should be restored to them; and he took all care to send (foot)soldiers, horsemen, and ships against those who came by the shore and by the sea to make an attack on Egypt; he spent a great amount in money and grain against these (enemies), in order to ensure that the temples and the people who were in Egypt should be secure; he went to the fortress of Sk3n [which had] been fortified by the rebels with all kinds of work, there being much gear and all kinds of equipment within it; he enclosed that fortress with a wall and a dyke(?) around (lit. outside) it, because of the rebels who were inside it, who had already done much harm to Egypt, and abandoned the way of the commands of the King and the commands [of the god]s; he caused the canals which supplied water to that fortress to be dammed off, although the previous kings could not have done likewise, and much money was expended on them; he assigned a force of footsoldiers and horsemen to the mouths of those canals, in order to watch over them and to protect them, because of the [rising] of the water, which was great in Year 8, while those canals supply water to much land and are very deep; the King took that fortress by storm in a short time; he overcame the rebels who were within it, and

slaughtered them in accordance with what Pre and Horus son of Isis did to those who had rebelled against them in those places in the Beginning; (as for) the rebels who had gathered armies and led them to disturb the nomes, harming the temples and abandoning the way of the King and his father, the gods let him overcome them at Memphis during the festival of the Reception of the Rulership which he did from his father, and he had them slain on the wood; he remitted the arrears that were due to the King from the temples up to Year 9, and amounted to a large total of money and grain; likewise the value of the fine linen that was due from the temples from what is made for the Treasury, and the verification fees(?) of what had been made up to that time; moreover, he ordered concerning the artaba of wheat per aroura of land, which used to be collected from the fields of the endowment, and likewise for the wine per aroura of land from the vineyards of the gods' endowments: he renounced them; he did many favours for Apis and Mnevis, and the other sacred animals that are honoured in Egypt, more than what those who were before him used to do, he being devoted to their affairs at all times, and giving what is required for their burials, although it is great and splendid, and providing what is dedicated(?) in their temples when festivals are celebrated and burnt offerings made before them, and the rest of the things which it is fitting to do; the honours which are due to the temples and the other honours of Egypt he caused to be established in their (proper) condition in accordance with the law; he gave much gold, silver, grain, and other items for the Place of Apis; he had it adorned with new work as very fine work; he had new temples, sanctuaries, and altars set up for the gods, and caused others to assume their (proper) condition, he having the heart of a beneficent god concerning the gods and enquiring after the honours of the temples, in order to renew them in his time as king in the manner that is fitting; and the gods have given him in return for these things strength, victory, success(?), prosperity, health, and all the (sic) other favours, his kingship being established under him and his descendants forever: With good fortune! It has seemed fitting to the priests of all the temples of Egypt, as to the honours which are due to King Ptolemy, living forever, the Manifest God whose excellence is fine, in the temples, and those which are due to the Father-loving Gods, who brought him into being, and those which are due to the Beneficent Gods, who brought into being those who brought him into being, and those which are due to the Brother-and-Sister Gods, who brought into being those who brought them into being, and those which are due to the Saviour Gods, the ancestors of his ancestors, to increase them; and that a statue should be set up for King Ptolemy, living forever, the Manifest God whose excellence is fine - which should be called 'Ptolemy who has protected the Bright Land', the meaning of which is 'Ptolemy who has preserved Egypt' - together with a statue for the local god, giving him a scimitar of victory, in each temple, in the public part of the temple, they being made in the manner of Egyptian work; and the priests should pay service to the statues in each temple three times a day, and they should lay down sacred objects before them and do for them the rest of the things that it is normal to do, in accordance with what is done for the other gods on the festivals, the processions, and the named (holi)days; and there should be produced a cult image for King Ptolemy, the Manifest God whose excellence is fine, son of Ptolemy and Queen Arsinoe, the Father-loving Gods, together with the (sic) shrine in each temple, and it should be installed in the sanctuary with the other shrines; and when the great festivals occur, on which the gods are taken in procession, the shrine of the Manifest God whose excellence is fine should be taken in procession with them; and in order that the shrine may be recognized, now and in the rest of the times that are to come, ten royal diadems of gold should be added - there being one uraeus on them each, like what is normally done for the gold diadems - on top of the shrine, instead of the uraei that are upon the rest of the shrines; and the double crown should be in the centre of the diadems, because it is the one with which the King was crowned in the temple of Memphis, when there was being done for him what is normally done at the Reception of the Rulership; and there should be placed on the upper side of (the) square(?) which is outside the diadems, and opposite the gold diadem that is described above, a papyrus plant and a 'sedge' plant; and a uraeus should be placed on a basket with a 'sedge' under it on the right of the side on top of the shrine, and a uraeus with a basket under it should be placed on a papyrus on the left, the meaning of which is 'The

King who has illumined Upper and Lower Egypt'; and whereas fourth month of Shemu, last day, on which is held the birthday of the King, has been established already as a procession festival in the temples, likewise second month of Peret, day 17, on which are performed for him the ceremonies of the Reception of the Rulership - the beginning of the good things that have happened to everyone: the birth of the King, living forever, and his reception of the rulership - let these days, the 17th and the last, become festivals each month in all the temples of Egypt; and there should be performed burnt offerings, libations, and the rest of the things that are normally done on the other festivals, on both festivals each month; and what is offered in sacrifice(?) should be distributed as a surplus(?) to the people who serve in the temple; and a procession festival should be held in the temples and the whole of Egypt for King Ptolemy, living forever, the Manifest God whose excellence is fine, each year, from first month of Akhet, day 1, for five days, with garlands being worn, burnt offerings and libations being performed, and the rest of the things that it is fitting to do; and the priests who are in each of the temples of Egypt should be called 'The Priests of the Manifest God whose excellence is fine' in addition to the other priestly titles, and they should write it on every document, and they should write the priesthood of the Manifest God whose excellence is fine on their rings and they should engrave it on them; and it should be made possible for the private persons also who will (so) wish, to produce the likeness of the shrine of the Manifest God whose excellence is fine, which is (discussed) above, and to keep it in their homes and hold the festivals and the processions which are described above, each year, so that it may become known that the inhabitants of Egypt pay honour to the Manifest God whose excellence is fine in accordance with what is normally done; and the decree should be written on a stela of hard stone, in sacred writing, demotic writing, and Greek writing, and it should be set up in the first-class temples, the second-class temples and the third-class temples, next to the statue of the King, living forever.

Translation by R.S. Simpson

Revised version from R.S. Simpson, *Demotic Grammar in the Ptolemaic Sacerdotal Decrees* (Oxford, Griffith Institute, 1996), pp. 258-71

[http://www.britishmuseum.org/explore/highlights/article\\_index/r/the\\_rosetta\\_stone\\_translation.aspx](http://www.britishmuseum.org/explore/highlights/article_index/r/the_rosetta_stone_translation.aspx)

## THE ROSETTA STONE

### GREEK Text Translation from Egyptian into English

**TRANSLATION OF THE GREEK TEXT OF THE DECREE OF THE PRIESTS OF MEMPHIS, AS FOUND ON THE ROSETTA STONE. THE DECREE WAS PROMULGATED IN THE 9TH YEAR OF THE REIGN OF PTOLEMY V. EPIPHANES.**

1. In the reign of the young one who has succeeded his father in the kingship, lord of diadems, most glorious, who has established Egypt and is pious
2. Towards the gods, triumphant over his enemies, who has restored the civilised life of

- men, lord of the Thirty Years Festivals<sup>1</sup>, even as Hephaistos<sup>2</sup> the Great, a king like the Sun,
3. Great king of the Upper and Lower countries<sup>4</sup>, offspring of the Gods Philopatores, one of whom Hephaistos has approved, to whom the Sun has given victory, the living image of Zeus<sup>5</sup>, son of the Sun, Ptolemy
  4. Living for ever, beloved of Ptah, in the ninth year, when Aetos son of Aetos was priest of Alexander, and the Gods Soteris, and the Gods Adelphoi, and the Gods Euergetai, and the Gods Philopatores<sup>6</sup> and
  5. The God Epiphanes Eucharistos; Pyrrha daughter of Philinos being Athlophoros of Berenike Euergetis; Areia daughter of Diogenes being Kanephoros of Arsinoe Philadelphos; Irene
  6. Daughter of Ptolemy being Priestess of Arsinoe Philopator<sup>7</sup>; the fourth of the month of Xandikos, according to the Egyptians the 18th Mekhir. DECREE. There being assembled the Chief Priests and Prophets and those who enter the inner shrine for the robing of the
  7. Gods, and the Fan-bearers and the Sacred Scribes and all the other priests from the temples throughout the land who have come to meet the king at Memphis, for the feast of the assumption
  8. By Ptolemy, the ever-living, the beloved of Ptah, the God Epiphanes Eucharistos, the kingship in which he succeeded his father, they being assembled in the temple in Memphis this day declared:
  9. Whereas king Ptolemy, the ever-living, the beloved of Ptah, the god Epiphanes Eucharistos, the son of King Ptolemy and Queen Arsinoe, the Gods Philopatores, has been a benefactor both to the temples and
  10. To those who dwell in them, as well as all those who are his subjects, being a god sprung from a god and goddess (like Horus the son of Isis and Osiris, who avenged his father Osiris)<sup>8</sup> (and) being benevolently disposed towards
  11. The gods, has dedicated to the temples revenues in money and corn and has undertaken much outlay to bring Egypt into prosperity, and to establish the temples,
  12. And has been generous with all his own means; and of the revenues and taxes levied in Egypt some he has wholly remitted and others he has lightened, in order that the people and all the others might be
  13. In prosperity during his reign; and whereas he has remitted the debts to the crown being many in number which they in Egypt and in the rest of the kingdom owed; and whereas those who were
  14. In prison and those who were under accusation for a long time, he has freed of the charges against them; and whereas he has directed that the gods shall continue to enjoy the revenues of the temples and the yearly allowances given to them, both of

15. Corn and money, likewise also the revenue assigned to the gods from vine land and from gardens and the other properties which belonged to the gods in his father's time;

16. And whereas he directed also, with regard to the priests, that they should pay no more as the tax for admission to the priesthood than what was appointed them throughout his father's reign and until the first year of his own reign; and has relieved the members of the

17. Priestly orders from the yearly journey to Alexandria; and whereas he has directed that impressment for the navy shall no longer be employed; and of the tax in byssus<sup>9</sup> cloth paid by the temples to the crown he

18. Has remitted two-thirds; and whatever things were neglected in former times he has restored to their proper condition, having a care how the traditional duties shall be fittingly paid to the gods;

19. And likewise has apportioned justice to all, like Hermes<sup>10</sup> the great and great; and has ordained that those who return of the warrior class, and of others who were unfavourably

20. Disposed in the days of the disturbances<sup>11</sup>, should, on their return be allowed to occupy their old possessions; and whereas he provided that cavalry and infantry forces and ships should be sent out against those who invaded

21. Egypt by sea and by land, laying out great sums in money and corn in order that the temples and all those who are in the land might be in safety; and having

22. Gone to Lycopolis<sup>12</sup> in the Busirite nome, which had been occupied and fortified against a siege with an abundant store of weapons, and all other supplies (seeing that disaffection was now of long

23. Standing among the impious men gathered into it, who had perpetrated much damage to the temples and to all the inhabitants of Egypt), and having

24. Encamped against it, he surrounded it with mounds and trenches and elaborate fortifications; when the Nile made a great rise in the eighth year (of his reign), which usually floods the

25. Plains, he prevented it, by damming at many points the outlets of the channels (spending upon this no small amount of money), and setting cavalry and infantry to guard

26. Them, in a short time he took the town by storm and destroyed all the impious men in it, even as Hermes and Horus, the son of Isis and Osiris, formerly subdued the rebels in the same

27. District<sup>13</sup>; and as to those who had led the rebels in the time of his father and who had disturbed the land and done wrong to the temples, he came to Memphis to avenge

28. His father and his own kingship, and punished them all as they deserved, at the time that he came there to perform the proper ceremonies for the assumption of the crown; and



whereas he remitted what

29. Was due to the crown in the temples up to his eighth year, being no small amount of corn and money; so also the fines for the byssus

30. Cloth not delivered to the crown, and of those delivered, the several fees for their verification, for the same period; and he also freed the temples of (the tax of) the artabe<sup>14</sup> for every aroura<sup>15</sup> of sacred land and likewise

31. The jar of wine for each aroura of vine land; and whereas he bestowed many gifts upon Apis and Mnevis and upon the other sacred animals in Egypt, because he was much more considerate than the kings before him of all that belonged to

32. The gods; and for their burials he gave what was suitable lavishly and splendidly, and what was regularly paid to their special shrines, with sacrifices and festivals and other customary observances;

33. And he maintained the honours of the temples and of Egypt according to the laws; and he adorned the temple of Apis with rich work, spending upon it gold and silver

34. And precious stones, no small amount; and whereas he has founded temples and shrines and altars, and has repaired those requiring it, having the spirit of a beneficent god in matters pertaining to

35. Religion; and whereas after enquiry he has been renewing the most honourable of the temples during his reign, as is becoming,; in requital of which things the gods have given him health, victory and power, and all other good things,

36. And he and his children shall retain the kingship for all time. WITH PROPITIOUS FORTUNE: It was resolved by the priests of all the temples in the land to increase greatly the existing honours of

37. King PTOLEMY, THE EVER-LIVING, THE BELOVED OF PTAH, THE GOD EIPHANES EUCHARISTOS, likewise those of his parents the Gods Philopatores, and of his ancestors, the Gods Euergetai and

38. The Gods Adelphoi and the Gods Soteres and to set up in the most prominent place of every temple an image of the EVER-LIVING King PTOLEMY, THE BELOVED OF PTAH, THE GOD EIPHANES EUCHARISTOS,

39. An image which shall be called that of 'PTOLEMY, the defender of Egypt', beside which shall stand the principal god of the temple, handing him the weapon of victory<sup>16</sup>, all of which shall be manufactured (in the Egyptian)

40. fashion; and that the priests shall pay homage to the images three times a day, and put upon them the sacred garments, and perform the other usual honours such as given to the other gods in the Egyptian

41. festivals; and to establish for King PTOLEMY, THE GOD EIPHANES EUCHARISTOS, sprung of King Ptolemy and Queen Arsinoe, the Gods Philopatores, a statue and golden shrine in each of the

42. Temples, and to set it up in the inner chamber with the other shrines; and in the great festivals in which the shrines are carried in procession the shrine of the GOD EIPHANES EUCHARISTOS shall be carried in procession with them.

43. And in order that it may be easily distinguishable now and for all time, there shall be set upon the shrine the ten gold diadems of the king, to which shall be added a uraeus<sup>17</sup> but instead of

44. The uraeus-shaped diadems which are upon the other shrines, in the centre of them shall be the crown called Pschent<sup>18</sup> which he put on when he went into the temple at Memphis

45. To perform therein the ceremonies for assuming the kingship; and there shall be placed on the square surface round about the diadems, beside the aforementioned crown, golden symbols (eight in number signifying)

46. That it is (the shrine) of the king who makes manifest the Upper and Lower countries. And since it is the 30th of Mesore on which the birthday of the king is celebrated, and likewise (the 17th of Paophi)

47. On which he succeeded his father in the kingship, they have held these days in honour as name-days in the temples, since they are sources of great blessings for all; it was further decreed that a festival shall be kept in the temples throughout Egypt

48. On these days in every month, on which there shall be sacrifices and libations and all the ceremonies customary at the other festivals (and the offerings shall be given to the priests who)

49. Serve in the temples. And a festival shall be kept for King PTOLEMY, THE EVER-LIVING, THE BELOVED OF PTAH, THE GOD EIPHANES EUCHARISTOS, yearly in the temples throughout the

50. Land from the 1st of Thoth for five days, in which they shall wear garlands and perform sacrifices and libations and the other usual honours, and the priests (in each temple) shall be called

51. Priests of the GOD EIPHANES EUCHARISTOS in addition to the names of the other gods whom they serve; and his priesthood shall be entered upon all formal documents (and engraved upon the rings which they wear);

52. And private individuals shall also be allowed to keep the festival and set up the aforementioned shrine and have it in their homes, performing the aforementioned celebrations

53. Yearly, in order that it may be known to all that the men of Egypt magnify and honour

the GOD EIPHANES EUCHARISTOS the king, according to the law. This decree shall be inscribed on a stela of

54. Hard stone in sacred [that is hieroglyphic] and native [that is demotic] and Greek characters and set up in each of the first, second, and third [rank] temples beside the image of the ever living king.<sup>16</sup>

1 The Sed Festival, held at thirty-year intervals after a king's coronation, to renew a king's physical powers.

2 In the Egyptian version Ptah.

3 In the Egyptian version Ra.

4 The South and North of Egypt, the two great pre-dynastic kingdoms, always remembered in the royal title.

5 In the Egyptian version Amun.

6 Alexander the Great, Ptolemy I & Berenike I, Ptolemy II & Arsinoe II, Ptolemy III & Berenike II, Ptolemy IV & Arsinoe III respectively.

7 Eponymous priests; priests and priestesses, always with Greek names, attached to the royal cult, who served in their office for a year and were arranged in two colleges in a completely Greek institution.

8 Ie Horus-avenger-of-his-father, in Greek Harendotes.

9 Fine linen.

10 In the Egyptian version Thoth.

11 A reference to the years since 205 BC, during which Upper Egypt had been ruled by two rebel native

pharaohs, first Hor-Wennefer and since 199 BC, Ankh-Wennefer.

12 A town in the ninth nome (administrative area) of the Delta, probably near Busiris but not identified with certainty.

13 According to one version of the Osiris legend, his followers under Horus and Thoth defeated the supporters of Seth nearby at Hermopolis Parva.

14 A measure of grain.

15 A measurement of land equal to about 2/3 of an acre (about 2,735 sq. m.).

16 The khepesh, or scimitar, the royal weapon often depicted being given by a god to the king.

17 The cobra, symbol of kingship.

18 From the Egyptian Pa-sekhemty, the two powers, the Double Crown ( the Red Crown of Lower Egypt and the White Crown of Upper Egypt).

## Στήλη της Ροζέτας Πτολεμαίος Ε' Επιφανής

1 ΒΑΣΙΛΕΥΟΝΤΟΣ ΤΟΥ ΝΕΟΥ ΚΑΙ ΠΑΡΑΛΑΒΟΝΤΟΣ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΠΑΡΑ ΤΟΥ  
ΠΑΤΡΟΣ ΚΥΡΙΟΥ ΒΑΣΙΛΕΙΩΝ ΜΕΓΑΛΟΔΟΞΟΥ ΤΟΥ ΤΗΝ ΑΙΓΥΠΤΟΝ ΚΑΤΑΣΤΗΣΑΜΕΝΟΥ  
ΚΑΙ ΤΑ ΠΡΟΣ ΤΟΥΣ

2 ΘΕΟΥΣ ΕΥΣΕΒΟΥΣ ΑΝΤΙΠΑΛΩΝ ΥΠΕΡΤΕΡΟΥ ΤΟΥ ΤΟΝ ΒΙΟΝ ΤΩΝ ΑΝΘΡΩΠΩΝ  
ΕΠΑΝΟΡΘΩΣΑΝΤΟΣ ΚΥΡΙΟΥ ΤΡΙΑΚΟΝΤΑΕΤΗΡΙΔΩΝ ΚΑΘΑΠΕΡ Ο ΗΦΑΙΣΤΟΣ Ο ΜΕΓΑΣ

ΒΑΣΙΛΕΥΣ ΚΑΘΑΠΕΡ Ο ΗΛΙΟΣ

3ΜΕΓΑΣ ΒΑΣΙΛΕΥΣ ΤΩΝ ΤΕ ΑΝΩ ΚΑΙ ΤΩΝ ΚΑΤΩΝ ΧΩΡΩΝ ΕΚΓΟΝΟΥ ΘΕΩΝ  
ΦΙΛΟΠΑΤΟΡΩΝ ΟΝ Ο ΗΦΑΙΣΤΟΣ ΕΔΟΚΙΜΑΣΕΝ ΩΙ Ο ΗΛΙΟΣ ΕΔΩΚΕΝ ΤΗΝ ΝΙΚΗΝ  
ΕΙΚΟΝΟΣ ΖΩΣΗΣ ΤΟΥ ΔΙΟΣ ΥΙΟΥ ΤΟΥ ΗΛΙΟΥ ΚΑΙ ΤΟΥ ΠΤΟΛΕΜΑΙΟΥ

4ΑΙΩΝΟΒΙΟΥ ΗΓΑΠΗΜΕΝΟΥ ΥΠΟ ΤΟΥ ΦΘΑ ΕΤΟΥΣ ΕΝΑΤΟΥ ΕΦ ΙΕΡΕΩΣ ΑΕΤΟΥ  
ΤΟΥ ΑΕΤΟΥ ΑΛΕΞΑΝΔΡΟΥ ΚΑΙ ΘΕΩΝ ΣΩΤΗΡΩΝ ΚΑΙ ΘΕΩΝ ΑΔΕΛΦΩΝ ΚΑΙ ΘΕΩΝ  
ΕΥΕΡΓΕΤΩΝ ΚΑΙ ΘΕΩΝ ΦΙΛΟΠΑΤΟΡΩΝ ΚΑΙ

5ΘΕΟΥ ΕΠΙΦΑΝΟΥΣ ΕΥΧΑΡΙΣΤΟΥ ΑΘΛΟΦΟΡΟΥ ΒΕΡΕΝΙΚΗΣ ΕΥΕΡΓΕΤΙΔΟΣ  
ΠΥΡΡΑΣ ΤΗΣ ΦΙΛΙΝΟΥ ΚΑΝΗΦΟΡΟΥ ΑΡΣΙΝΟΗΣ ΦΙΛΑΔΕΛΦΟΥ ΑΡΕΙΑΣ ΤΗΣ ΔΙΟΓΕΝΟΥΣ  
ΙΕΡΕΙΑΣ ΑΡΣΙΝΟΗΣ ΦΙΛΟΠΑΤΟΡΟΣ ΕΙΡΗΝΗΣ

6ΤΗΣ ΠΤΟΛΕΜΑΙΟΥ ΜΗΝΟΣ ΞΑΝΔΙΚΟΥ ΤΕΤΡΑΔΙ ΑΙΓΥΠΤΙΩΝ ΔΕ ΜΕΧΕΙΡ ΟΚΤΩ  
ΚΑΙ ΔΕΚΑΤΗ ΨΗΦΙΣΜΑ ΟΙ ΑΡΧΙΕΡΕΙΣ ΚΑΙ ΠΡΟΦΗΤΑΙ ΚΑΙ ΟΙ ΕΙΣ ΤΟ ΑΔΥΤΟΝ  
ΕΙΣΠΟΡΕΥΟΜΕΝΟΙ ΠΡΟΣ ΤΟΝ ΣΤΟΛΙΣΜΟΝ ΤΩΝ

7ΘΕΩΝ ΚΑΙ ΠΤΕΡΟΦΟΡΑΙ ΚΑΙ ΙΕΡΟΓΡΑΜΜΑΤΕΙΣ ΚΑΙ ΟΙ ΑΛΛΟΙ ΙΕΡΕΙΣ ΠΑΝΤΕΣ ΟΙ  
ΑΠΑΝΤΗΣΑΝΤΕΣ ΕΚ ΤΩΝ ΚΑΤΑ ΤΗΝ ΧΩΡΑΝ ΙΕΡΩΝ ΕΙΣ ΜΕΜΦΙΝ ΤΩΙ ΒΑΣΙΛΕΙ ΠΡΟΣ  
ΤΗΝ ΠΑΝΗΓΥΡΙΝ ΤΗΣ ΠΑΡΑΛΗΨΕΩΣ ΤΗΣ

8ΒΑΣΙΛΕΙΑΣ ΤΗΣ ΠΤΟΛΕΜΑΙΟΥ ΑΙΩΝΟΒΙΟΥ ΗΓΑΠΗΜΕΝΟΥ ΥΠΟ ΤΟΥ ΦΘΑ ΘΕΟΥ  
ΕΠΙΦΑΝΟΥΣ ΕΥΧΑΡΙΣΤΟΥ ΗΝ ΠΑΡΕΛΑΒΕΝ ΠΑΡΑ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΣΥΝΑΧΘΕΝΤΕΣ  
ΕΝ ΤΩΙ ΕΝ ΜΕΜΦΕΙ ΙΕΡΩΙ ΤΗΙ ΗΜΕΡΑΙ ΤΑΥΤΗΙ ΕΙΠΑΝ

9ΕΠΕΙΔΗ ΒΑΣΙΛΕΥΣ ΠΤΟΛΕΜΑΙΟΣ ΑΙΩΝΟΒΙΟΣ ΗΓΑΠΗΜΕΝΟΣ ΥΠΟ ΤΟΥ ΦΘΑ  
ΘΕΟΣ ΕΠΙΦΑΝΗΣ ΕΥΧΑΡΙΣΤΟΣ Ο ΕΚ ΒΑΣΙΛΕΩΣ ΠΤΟΛΕΜΑΙΟΥ ΚΑΙ ΒΑΣΙΛΙΣΣΗΣ  
ΑΡΣΙΝΟΗΣ ΘΕΩΝ ΦΙΛΟΠΑΤΟΡΩΝ ΚΑΤΑ ΠΟΛΛΑ ΕΥΕΡΓΕΤΗΚΕΝ ΤΑ Θ ΙΕΡΑ ΚΑΙ

10ΤΟΥΣ ΕΝ ΑΥΤΟΙΣ ΟΝΤΑΣ ΚΑΙ ΤΟΥΣ ΥΠΟ ΤΗΝ ΕΑΥΤΟΥ ΒΑΣΙΛΕΙΑΝ  
ΤΑΣΣΟΜΕΝΟΥΣ ΑΠΑΝΤΑΣ ΥΠΑΡΧΩΝ ΘΕΟΣ ΕΚ ΘΕΟΥ ΚΑΙ ΘΕΑΣ ΚΑΘΑΠΕΡ ΩΡΟΣ Ο ΤΗΣ  
ΙΣΙΟΣ ΚΑΙ ΟΣΙΡΙΟΣ ΥΙΟΣ Ο ΕΠΑΜΥΝΑΣ ΤΩΙ ΠΑΤΡΙ ΚΑΙ ΑΥΤΟΥ ΟΣΙΡΕΙ ΤΑ ΠΡΟΣ ΘΕΟΥΣ

11 ΕΥΕΡΓΕΤΙΚΩΣ ΔΙΑΚΕΙΜΕΝΟΣ ΑΝΑΤΕΘΕΙΚΕΝ ΕΙΣ ΤΑ ΙΕΡΑ ΑΡΓΥΡΙΚΑΣ ΤΕ ΚΑΙ  
ΣΙΤΙΚΑΣ ΠΡΟΣΟΔΟΥΣ ΚΑΙ ΔΑΠΑΝΑΣ ΠΟΛΛΑΣ ΥΠΟΜΕΜΕΝΗΚΕΝ ΕΝΕΚΑ ΤΟΥ ΤΗΝ  
ΑΙΓΥΠΤΟΝ ΕΙΣ ΕΥΔΙΑΝ ΑΓΑΓΕΙΝ ΚΑΙ ΤΑ ΙΕΡΑ ΚΑΤΑΣΤΗΣΘΑΙ

12ΤΑΙΣ ΤΕ ΕΑΥΤΟΥ ΔΥΝΑΜΕΣΙΝ ΠΕΦΙΛΑΝΔΡΩΠΗΚΕ ΚΑΙ ΑΠΟ ΤΩΝ  
ΥΠΑΡΧΟΥΣΩΝ ΕΝ ΑΙΓΥΠΤΩΙ ΠΡΟΣΟΔΩΝ ΚΑΙ ΦΟΡΟΛΟΓΙΩΝ ΤΙΝΑΣ ΜΕΝ ΕΙΣ ΤΕΛΟΣ  
ΑΦΗΚΕΝ ΑΛΛΑΣ ΔΕ ΚΕΚΟΥΦΙΚΕΝ ΟΠΩΣ Ο ΤΕ ΛΑΟΣ ΚΑΙ ΟΙ ΑΛΛΟΙ ΠΑΝΤΕΣ ΕΝ

13ΕΥΘΗΝΙΑΙ ΩΣΙΝ ΕΠΙ ΤΗΣ ΕΑΥΤΟΥ ΒΑΣΙΛΕΙΑΣ ΤΑ ΤΕ ΒΑΣΙΛΙΚΑ ΟΦΕΙΛΗΜΑΤΑ Α  
ΠΡΟΣΟΦΕΙΛΟΝ ΟΙ ΕΝ ΑΙΓΥΠΤΩΙ ΚΑΙ ΟΙ ΕΝ ΤΗΙ ΛΟΙΠΗΙ ΒΑΣΙΛΕΙΑΙ ΑΥΤΟΥ ΟΝΤΑ ΠΟΛΛΑ  
ΤΩΙ ΠΛΗΘΕΙ ΑΦΗΚΕΝ ΚΑΙ ΤΟΥΣ ΕΝ ΤΑΙΣ ΦΥΛΑΚΑΙΣ

14ΑΠΗΓΜΕΝΟΥΣ ΚΑΙ ΤΟΥΣ ΕΝ ΑΙΤΙΑΙΣ ΟΝΤΑΣ ΕΚ ΠΟΛΛΟΥ ΧΡΟΝΟΥ ΑΠΕΛΥΣΕ  
ΤΩΝ ΕΓΚΕΚΛΗΜΕΝΩΝ ΠΡΟΣΕΤΑΞΕ ΔΕ ΚΑΙ ΤΑΣ ΠΡΟΣΟΔΟΥΣ ΤΩΝ ΙΕΡΩΝ ΚΑΙ ΤΑΣ

ΔΙΔΟΜΕΝΑΣ ΕΙΣ ΑΥΤΑ ΚΑΤ' ΕΝΙΑΥΤΟΝ ΣΥΝΤΑΞΕΙΣ ΣΙΤΙ

15 ΚΑΣ ΤΕ ΚΑΙ ΑΡΓΥΡΙΚΑΣ ΟΜΟΙΩΣ ΔΕ ΚΑΙ ΤΑΣ ΚΑΘΗΚΟΥΣΑΣ ΑΠΟΜΟΙΡΑΣ ΤΟΙΣ ΘΕΟΙΣ ΑΠΟ ΤΗΣ ΑΜΠΕΛΙΤΙΔΟΣ ΓΗΣ ΚΑΙ ΤΩΝ ΠΑΡΑΔΕΙΣΩΝ ΚΑΙ ΤΩΝ ΑΛΛΩΝ ΤΩΝ ΥΠΑΡΧΑΝΤΩΝ ΤΟΙΣ ΘΕΟΙΣ ΕΠΙ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ

16 ΜΕΝΕΙΝ ΕΠΙ ΧΩΡΑΣ ΠΡΟΣΕΤΑΞΕΝ ΔΕ ΚΑΙ ΠΕΡΙ ΤΩΝ ΙΕΡΕΩΝ ΟΠΩΣ ΜΗΘΕΝ ΠΛΕΙΟΝ ΔΙΔΩΣΙΝ ΕΙΣ ΤΟ ΤΕΛΕΣΤΙΚΟΝ ΟΥ[Κ] ΕΤΑΣΣΟΝΤΟ ΕΩΣ ΤΟΥ ΠΡΩΤΟΥ ΕΤΟΥΣ ΕΠΙ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΑΠΕΛΥΣΕΝ ΔΕ ΚΑΙ ΤΟΥΣ ΕΚ ΤΩΝ

17 ΙΕΡΩΝ ΕΘΝΩΝ ΤΟΥ ΚΑΤ' ΕΝΙΑΥΤΟΝ ΕΙΣ ΑΛΕΞΑΝΔΡΕΙΑΝ ΚΑΤΑΠΛΟΥ ΠΡΟΣΕΤΑΞΕΝ ΔΕ ΚΑΙ ΤΗΝ ΣΥΛΛΗΨΙΝ ΤΩΝ ΕΙΣ ΤΗΝ ΝΑΥΤΕΙΑΝ ΜΗ ΠΟΙΕΙΣΘΑΙ ΤΩΝ Τ ΕΙΣ ΤΟ ΒΑΣΙΛΙΚΟΝ ΣΥΝΤΕΛΟΥΜΕΝΩΝ ΕΝ ΤΟΙΣ ΙΕΡΟΙΣ ΒΙΣΣΙΝΩΝ

18 ΘΘΟΝΙΩΝ ΑΠΕΛΥΣΕΝ ΤΑ ΔΥΟ ΜΕΡΗ ΤΑ ΤΕ ΕΚΛΕΛΕΙΜΜΕΝΑ ΠΑΝΤΑ ΕΝ ΤΟΙΣ ΠΡΟΤΕΡΟΝ ΧΡΟΝΟΙΣ ΑΠΟΚΑΤΕΣΤΗΣΕΝ ΕΙΣ ΤΗΝ ΚΑΘΗΚΟΥΣΑΝ ΤΑΞΙΝ ΦΡΟΝΤΙΖΩΝ ΟΠΩΣ ΤΑ ΕΙΘΙΣΜΕΝΑ ΣΥΝΤΕΛΗΤΑΙ ΤΑΣ ΘΕΟΙΣ ΚΑΤΑ ΤΟ

19 ΠΡΟΣΗΚΩΝ ΟΜΟΙΩΣ ΔΕ ΚΑΙ ΤΟ ΔΙΚΑΙΟΝ ΠΑΣΙΝ ΑΠΕΝΕΙΜΕΝ ΚΑΘΑΠΕΡ ΕΡΜΗΣ Ο ΜΕΓΑΣ ΚΑΙ ΜΕΓΑΣ ΠΡΟΣΕΤΑΞΕΝ ΔΕ ΚΑΙ ΤΟΥΣ ΚΑΤΑΠΟΡΕΥΟΜΕΝΟΥΣ ΕΚ ΤΕ ΤΩΝ ΜΑΧΙΜΩΝ ΚΑΙ ΤΩΝ ΑΛΛΩΝ ΤΩΝ ΑΛΛΟΤΡΙΑ

20 ΦΡΟΝΗΣΑΝΤΩΝ ΕΝ ΤΟΙΣ ΚΑΤΑ ΤΗΝ ΤΑΡΑΧΗΝ ΚΑΙΡΟΙΣ ΚΑΤΕΛΘΟΝΤΑΣ ΜΕΝΕΙΝ ΕΠΙ ΤΩΝ ΙΔΙΩΝ ΚΤΗΣΕΩΝ ΠΡΟΕΝΟΗΘΗ ΔΕ ΚΑΙ ΟΠΩΣ ΕΞΑΠΟΣΤΑΛΩΣΙΝ ΔΥΝΑΜΕΙΣ ΙΠΠΙΚΑΙ ΤΕ ΚΑΙ ΠΕΖΙΚΑΙ ΚΑΙ ΝΗΣΕΣ ΕΠΙ ΤΟΥΣ ΕΠΕΛΘΟΝΤΑΣ

21 ΕΠΙ ΤΗΝ ΑΙΓΥΠΤΟΝ ΚΑΤΑ ΤΕ ΤΗΝ ΘΑΛΑΣΣΑΝ ΚΑΙ ΤΗΝ ΗΠΕΙΡΟΝ ΥΠΟΜΕΙΝΑΣ ΔΑΠΑΝΑΣ ΑΡΓΥΡΙΚΑΣ ΤΕ ΚΑΙ ΣΙΤΙΚΑΣ ΜΕΓΑΛΑΣ ΟΠΩΣ ΤΑ Θ' ΙΕΡΑ ΚΑΙ ΟΙ ΕΝ ΑΥΤΗΙ ΠΑΝΤΕΣ ΕΝ ΑΣΦΑΛΕΙΑΙ ΩΣΙΝ ΠΑΡΑΓΙΝΟΜΕ

22 ΝΟΣ ΔΕ ΚΑΙ ΕΙΣ ΛΥΚΩΝ ΠΟΛΙΝ ΤΗΝ ΕΝ ΤΩΙ ΒΟΥΣΙΡΙΤΗΙ Η ΗΝ ΚΑΤΕΙΛΗΜΜΕΝΗ ΚΑΙ ΩΧΥΡΩΜΕΝΗ ΠΡΟΣ ΠΟΛΙΟΡΚΙΑΝ ΟΠΛΩΝ ΤΕ ΠΑΡΑΘΕΣΕΙ ΔΑΨΙΛΕΣΤΕΡΑΙ ΚΑΙ ΤΗΙ ΑΛΛΗΙ ΧΟΡΗΓΙΑΙ ΠΑΣΗΙ ΩΣ ΑΝ ΕΚ ΠΟΛΛΟΥ

23 ΧΡΟΝΟΥ ΣΥΝΕΣΤΗΚΥΙΑΣ ΤΗΣ ΑΛΛΟΤΡΙΟΤΗΤΟΣ ΤΟΙΣ ΕΠΙΣΥΝΑΧΘΕΙΣΙΝ ΕΙΣ ΑΥΤΗΝ ΑΣΕΒΕΣΙΝ ΟΙ ΗΣΑΝ ΕΙΣ ΤΕ ΤΑ ΙΕΡΑ ΚΑΙ ΤΟΥΣ ΕΝ ΑΙΓΥΠΤΩΙ ΚΑΤΟΙΚΟΥΝΤΑΣ ΠΟΛΛΑ ΚΑΚΑ ΣΥΝΤΕΤΕΛΕΣΜΕΝΟΙ ΚΑΙ ΑΝ

24 ΤΙΚΑΘΙΣΑΣ ΧΩΜΑΣΙΝ ΤΕ ΚΑΙ ΤΑΦΡΟΙΣ ΚΑΙ ΤΕΧΕΣΙΝ ΑΥΤΗΝ ΑΞΙΟΛΟΓΟΙΣ ΠΕΡΙΕΛΑΒΕΝ ΤΟΥ ΤΕ ΝΕΙΛΟΥ ΤΗΝ ΑΝΑΒΑΣΙΝ ΜΕΓΑΛΗΝ ΠΟΙΗΣΑΜΕΝΟΥ ΕΝ ΤΩΙ ΟΓΔΩΩΙ ΕΤΕΙ ΚΑΙ ΕΙΘΙΣΜΕΝΟΥ ΚΑΤΑΚΛΥΖΕΙΝ ΤΑ

25 ΠΕΔΙΑ ΚΑΤΕΣΧΕΝ ΕΚ ΠΟΛΛΩΝ ΤΟΠΩΝ ΟΧΥΡΩΣΑΣ ΤΑ ΣΤΟΜΑΤΑ ΤΩΝ ΠΟΤΑΜΩΝ ΧΟΡΗΓΗΣΑΣ ΕΙΣ ΑΥΤΑ ΧΡΗΜΑΤΩΝ ΠΛΗΘΟΣ ΟΥΚ ΟΛΙΓΟΝ ΚΑΙ ΚΑΤΑΣΤΗΣΑΣ ΙΠΠΕΙΣ ΤΕ ΚΑΙ ΠΕΖΟΥΣ ΠΡΟΣ ΤΗΙ ΦΥΛΑΚΗΙ

26 ΑΥΤΩΝ ΕΝ ΟΛΙΓΩΙ ΧΡΟΝΩΙ ΤΗΝ ΤΕ ΠΟΛΙΝ ΚΑΤΑ ΚΡΑΤΟΣ ΕΙΛΕΝ ΚΑΙ ΤΟΥΣ ΕΝ ΑΥΤΗΙ ΑΣΕΒΕΙΣ ΠΑΝΤΑΣ ΔΙΕΦΘΕΙΡΕΙ ΚΑΘΑΠΕ[Ρ ΕΡΜ]Σ ΚΑΙ ΩΡΟΣ Ο ΤΗΣ ΙΣΙΟΣ ΚΑΙ

ΟΣΙΡΙΟΣ ΥΙΟΣ ΕΧΕΙΡΩΣΑΝΤΟ ΤΟΥΣ ΕΝ ΤΟΙΣ ΑΥΤΟΙΣ

27 ΤΟΠΟΙΣ ΑΠΟΣΤΑΝΤΑΣ ΠΡΟΤΕΡΟΝ ΤΟΥΣ ΑΦΗΓΗΣΑΜΕΝΟΥΣ ΤΩΝ ΑΠΟΣΤΑΝΤΩΝ ΕΠΙ ΤΟΥ ΕΑΥΤΟΥ ΠΑΤΡΟΣ ΚΑΙ ΤΗΝ ΧΩΡΑΝ ΕΝΑ[ΝΤΙΩΣ]ΑΝΤΑΣ ΚΑΙ ΤΑ ΙΕΡΑ ΑΔΙΚΗΣΑΝΤΑΣ ΠΑΡΑΓΕΝΟΜΕΝΟΣ ΕΙΣ ΜΕΜΦΙΝ ΕΠΑΜΥΝΩΝ

28 ΤΩΙ ΠΑΤΡΙ ΚΑΙ ΤΗΙ ΕΑΥΤΟΥ ΒΑΣΙΛΕΙΑΙ ΠΑΝΤΑΣ ΕΚΟΛΑΣΕΝ ΚΑΘΗΚΟΝΤΩΣ ΚΑΘ' ΟΝ ΚΑΙΡΟΝ ΠΑΡΕΓΕΝΗΘΗ ΠΡΟΣ ΤΟ ΣΥΝΤΕΛΕΣΘΗΝΑ[Ι ΚΑΙ Τ]Α ΠΡΟΣΗΚΟΝΤΑ ΝΟΜΙΜΑ ΤΗΙ ΠΑΡΑΛΗΨΕΙ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΑΦΗΚΕΝ ΔΕ ΚΑΙ ΤΑ ΕΝ

29 ΤΟΙΣ ΙΕΡΟΙΣ ΟΦΕΙΛΟΜΕΝΑ ΕΙΣ ΤΟ ΒΑΣΙΛΙΚΟΝ ΕΩΣ ΤΟΥ ΟΓΔΟΥ ΕΤΟΥΣ ΟΝΤΑ ΕΙΣ ΣΙΤΟΥ ΤΕ ΚΑΙ ΑΡΓΥΡΙΟΥ ΠΛΗΘΟΣ ΟΥΚ ΟΛΙΓΟΝ ΩΣΑΥΤ[ΩΣ ΔΕ] ΚΑΙ ΤΑΣ ΤΙΜΑΣ ΤΩΝ ΜΗ ΣΥΝΤΕΤΕΛΕΣΜΕΝΩΝ ΕΙΣ ΤΟ ΒΑΣΙΛΙΚΟΝ ΒΥΣΣΙΝΩΝ ΣΘ[...]

30 ΩΝ ΚΑΙ ΤΩΝ ΣΥΝΤΕΤΕΛΕΣΜΕΝΩΝ ΤΑ ΠΡΟΣ ΤΟΝ ΔΕΙΓΜΑΤΙΣΜΟΝ ΔΙΑΦΟΡΑ ΕΩΣ ΤΩΝ ΑΥΤΩΝ ΧΡΟΝΩΝ ΑΠΕΛΥΣΕΝ ΔΕ ΤΑ ΙΕΡΑ ΚΑΙ ΤΗΣ Λ[ΟΓΙΖΟ]ΜΕΝΗΣ ΑΡΤΑΒΗΣ ΤΗΙ ΑΡΟΥΡΑΙ ΤΗΣ ΙΕΡΑΣ ΓΗΣ ΚΑΙ ΤΗΣ ΑΜΠΕΛΙΤΙΔΟΣ ΟΜΟΙ[ΩΣ]

31 ΤΟ ΚΕΡΑΜΙΟΝ ΤΗΙ ΑΡΟΥΡΑΙ ΤΩΙ ΤΕ ΑΠΕΙ ΚΑΙ ΤΩΙ ΜΝΕΥΕΙ ΠΟΛΛΑ ΕΔΩΡΗΣΑΤΟ ΚΑΙ ΤΟΙΣ ΑΛΛΟΙΣ ΙΕΡΟΙΣ ΖΩΙΟΙΣ ΤΟΙΣ ΕΝ ΑΙΓΥΠΤΩΙ ΠΟΛΥ ΚΡΕΙΣΣΩΝ ΤΩΝ ΠΡΟ ΑΥΤΟΥ ΒΑΣΙΛΕΙΩΝ ΦΡΟΝΤΙΖΩΝ ΥΠΕΡ ΤΩΝ ΑΝΗΚΟΝ[ΤΩΝ ΕΙΣ]

32 ΑΥΤΑ ΔΙΑ ΠΑΝΤΟΣ ΤΑ Τ ΕΙΣ ΤΑΣ ΤΑΦΑΣ ΑΥΤΩΝ ΚΑΘΗΚΟΝΤΑ ΔΙΔΟΥΣ ΔΑΨΙΛΩΣ ΚΑΙ ΕΝΔΟΞΩΣ ΚΑΙ ΤΑ ΤΕΛΙΣΚΟΜΕΝΑ ΕΙΣ ΤΑ ΙΔΙΑ ΙΕΡΑ ΜΕΤΑ ΘΥΣΙΩΝ ΚΑΙ ΠΑΝΗΓΥΡΕΩΝ ΚΑΙ ΤΩΝ ΑΛΛΩΝ ΤΩΝ ΝΟΜΙ[ΖΟΜΕΝΩΝ]

33 ΤΑ ΤΕ ΤΙΜΙΑ ΤΩΝ ΙΕΡΩΝ ΚΑΙ ΤΗΣ ΑΙΓΥΠΤΟΥ ΔΙΑΤΕΤΗΡΗΚΕΝ ΕΠΙ ΧΩΡΑΣ ΑΠΟΚΟΛΟΥΘΟΣ ΤΟΙΣ ΝΟΜΟΙΣ ΚΑΙ ΤΟ ΑΠΙΕΙΟΝ ΕΡΓΟΙΣ ΠΟΛΥΤΕΛΕΣΙΝ ΚΑΤΕΣΚΕΘΑΣΕΝ ΧΟΡΗΓΗΣΑΣ ΕΙΣ ΑΥΤΟ ΧΡΥΣΙΟΥ ΤΕ Κ[ΑΙ ΑΡΓΥΡΙ]

34 ΟΥ ΚΑΙ ΛΙΘΩΝ ΠΟΛΥΤΕΛΩΝ ΠΛΗΘΟΣ ΟΥΚ ΟΛΙΓΟΝ ΚΑΙ ΙΕΡΑ ΚΑΙ ΝΑΟΥΣ ΚΑΙ ΒΩΜΟΥΣ ΙΔΡΥΣΑΤΟ ΤΑ ΤΕ ΠΡΟΣΔΕΟΜΕΝΑ ΕΠΙΣΚΕΥΗΣ ΠΡΟΣΔΙΩΡΘΩΣΑΤΟ ΕΧΩΝ ΘΕΟΥ ΕΥΕΡΓΕΤΙΚΟΥ ΕΝ ΤΟΙΣ ΑΝΗΚΟ[ΥΣΙ ΕΧΩΝ]

35 ΘΕΙΟΝ ΔΙΑΝΟΙΑΝ ΠΡΟΣΠΥΝΘΑΝΟΜΕΝΟΥΣ ΤΑ ΤΕ ΤΩΝ ΙΕΡΩΝ ΤΙΜΙΩΤΑΤΑ ΑΝΑΝΕΟΥΤΟ ΕΠΙ ΤΗΣ ΕΑΥΤΟΥ ΒΑΣΙΛΕΙΑΣ ΩΣ ΚΑΘΗΚΕΙ ΑΝΘ' ΩΝ ΔΕΔΩΚΑΣΙΝ ΑΥΤΩΙ ΟΙ ΘΕΟΙ ΥΓΙΕΙΑΝ ΝΙΚΗΝ ΚΡΑΤΟΣ ΚΑΙ ΤΑ ΑΛΛ' ΑΓΑΘ[Α ΠΑΝΤΑ]

36 ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΔΙΑΜΕΝΟΥΣΗΣ ΑΥΤΩΙ ΚΑΙ ΤΟΙΣ ΤΕΚΝΟΙΣ ΕΙΣ ΤΟΝ ΑΠΑΝΤΑ ΧΡΟΝΟΥ ΑΓΑΘΗ ΤΥΧΗΙ ΕΔΟΞΕΝ ΤΟΙΣ ΙΕΡΕΥΣΙ ΤΩΝ ΚΑΤΑ ΤΗΝ ΧΩΡΑΝ ΙΕΡΩΝ ΠΑΝΤΩΝ ΤΑ ΥΠΑΡΧΟΝΤΑ Τ[ΙΜΙΑ ΠΑΝΤΑ]

37 ΤΩΙ ΑΙΩΝΟΒΙΩΙ ΒΑΣΙΛΕΙ ΠΤΟΛΕΜΑΙΩΙ ΗΓΑΠΗΜΕΝΩΙ ΥΠΟ ΤΟΥ ΦΘΑ ΘΕΩΙ ΕΠΙΦΑΝΕΙ ΕΥΧΑΡΙΣΤΩΙ ΟΜΟΙΩΣ ΔΕ ΚΑΙ ΤΑ ΤΩΝ ΓΟΝΕΩΝ ΑΥΤΟΝ ΘΕΩΝ ΦΙΛΟΠΑΤΟΡΩΝ ΚΑΙ ΤΑ ΤΩΝ ΠΡΟΓΟΝΩΝ ΘΕΩΝ ΕΥΕΡΓ[ΕΤΩΝ ΚΑΙ ΤΑ]

38 ΤΩΝ ΘΕΩΝ ΑΔΕΛΦΩΝ ΚΑΙ ΤΑ ΤΩΝ ΘΕΩΝ ΣΩΤΗΡΩΝ ΕΠΑΥΞΗΝ ΜΕΓΑΛΩΣ ΣΤΗΣΑΙ ΔΕ ΤΟΥ ΑΙΩΝΟΒΙΟΥ ΒΑΣΙΛΕΩΣ ΠΤΟ[ΛΕ]ΜΑΙΟΥ ΘΕΟΥ ΕΠΙΦΑΝΟΥΣ ΕΥΧΑΡΙΣΤΟΥ

ΕΙΚΟΝΑ ΕΝ ΕΚΑΣΤΩ ΙΕΡΩ ΕΝ ΤΩ ΕΠΙΦΑ[ΝΕΣΤΑΤΩ ΤΟΠΩ ...]

39 Η ΠΡΟΣΟΝΟΜΑΣΘΗΣΕΤΑΙ ΠΤΟΛΕΜΑΙΟΥ ΤΟΥ ΕΠΑΜΥΝΑΝΤΟΣ ΤΗ ΑΙΓΥΠΤΩ  
Η ΠΑΡΕΣΤΗΣΕΤΑΙ Ο ΚΥΡΙΩΤΑΤΟΣ ΘΕΟΣ ΤΟΥ ΙΕΡΟΥ ΔΙΔΟΥΣ ΑΥΤΩ ΟΠΛΟΝ  
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40 ΤΡΟΠΟΝ ΚΑΙ ΤΟΥΣ ΙΕΡΕΙΣ ΘΕΡΑΠΕΥΕΙΝ ΤΑΣ ΕΙΚΟΝΑΣ ΤΡΙΣ ΤΗΣ ΗΜΕΡΑΣ ΚΑΙ  
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41 ΝΗΓΥΡΕΣΙΝ ΙΔΡΥΣΑΣΘΑΙ ΔΕ ΒΑΣΙΛΕΙ ΠΤΟΛΕΜΑΙΩΙ ΘΕΩΙ ΕΠΙΦΑΝΕΙ ΕΥΧΑΡΙΣΤΩ  
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42 ΙΕΡΩΝ ΚΑΙ ΚΑΘΙΔΡΥΣΑΙ ΕΝ ΤΟΙΣ ΑΔΥΝΑΤΟΙΣ ΜΕΤΑ ΤΩΝ ΑΛΛΩΝ ΝΑΩΝ ΚΑΙ  
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43 ΞΟΔΕΥΕΙΝ ΟΠΩΣ Δ ΕΥΣΗΜΟΣ ΗΙ ΝΥΝ ΤΕ ΚΑΙ ΕΙΣ ΤΟΝ ΕΠΕΙΤΑ ΧΡΟΝΟΝ  
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ΑΣΠΙΣ [...]

44 ΤΩΝ ΑΣΠΙΔΟΕΙΔΩΝ ΒΑΣΙΛΕΩΝ ΤΩΝ ΕΠΙ ΤΩΝ ΑΛΛΩΝ ΝΑΩΝ ΕΣΤΑΙ Δ ΑΥΤΩΝ  
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45 ΤΕΛΕΣΘΗ ΤΑ ΝΟΜΙΖΟΜΕΝΑ ΤΗ ΠΑΡΑΛΗΨΕΙ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΕΠΙΘΕΙΝΑΙ ΔΕ  
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46 ΤΙ ΕΣΤΙΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΤΟΥ ΕΠΙΦΑΝΕΙ ΠΕΙΗΣΑΝΤΟΣ ΤΗΝ ΤΕ ΑΝΩ ΧΩΡΑΝ  
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47 ΕΝ ΗΙ ΠΑΡΕΛΑΒΕΝ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΠΑΡΑ ΤΟΥ ΠΑΤΡΟΣ ΕΠΩΜΥΝΟΥΣ  
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48 ΓΥΠΤΟΝ ΙΕΡΟΙΣ ΚΑΤΑ ΜΗΝΑ ΚΑΙ ΣΥΝΤΕΛΕΙΝ ΕΝ ΑΥΤΟΙΣ ΘΥΣΙΑΣ ΚΑΙ  
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49 ΡΕΧΟΥΜΕΝΟΙΣ ΕΝ ΤΟΙΣ ΙΕΡΟΙΣ ΑΓΕΙΝ ΔΕ ΕΟΡΤΗΝ ΚΑΙ ΠΑΝΗΓΥΡΙΝ ΤΩ  
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50 ΧΩΡΑΝ ΑΠΟ ΤΗΣ ΝΟΥΜΗΝΙΑΣ ΤΟΥ ΘΩΥΘ ΕΦ ΗΜΕΡΑΣ ΠΕΝΤΕ ΕΝ ΑΙΣ ΚΑΙ  
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51 ΚΑΙ ΤΟΥ ΘΕΟΥ ΕΠΙΦΑΝΟΥΣ ΕΥΧΑΡΙΣΤΟΥ ΙΕΡΕΙΣ ΠΡΟΣ ΤΟΙΣ ΑΛΛΟΙΣ  
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52 ΙΕΡΑΤΕΙΑΝ ΑΥΤΟΥ ΕΞΕΙΝΑΙ ΔΕ ΚΑΙ ΤΟΙΣ ΑΛΛΟΙΣ ΙΔΙΩΤΑΙΣ ΑΓΕΙΝ ΤΗΝ ΕΟΡΤΗΝ  
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53 [Α]ΙΣ ΚΑΤ ΕΝΙΑΥΤΟΝ ΟΠΩΣ ΓΝΩΡΙΜΟΝ ΗΙ ΔΙΟΤΙ ΟΙ ΕΝ ΑΙΓΥΠΤΩΙ ΕΥΞΟΥΣΙ ΚΑΙ  
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54 [ΛΑΣ Σ]ΤΕΡΕΟΥ ΛΙΘΟΥ ΤΟΙΣ ΤΕ ΙΕΡΟΙΣ ΚΑΙ ΕΓΧΩΡΙΟΙΣ ΚΑΙ ΕΛΛΗΝΙΚΟΙΣ  
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συμπληρωσεις και διορθωσεις κατα το δοκουν απο εμε, με βοηθεια απο (και εποικοδομητικες συγκρισεις προς) το κειμενο οπως αυτο παρουσιαζεται στο βιβλιο του E.A. Wallis Budge, εκδοση του 1929. Μιλτιάδης Μπ., 2008. Certain sentences of the original Greek text have been checked against E.A. Wallis Budge's book on the subject, based on the 1929 edition, now reprinted by Dover.

*Note:*

*Both the transliterated Demotic text and most of its translation need to be credited to: **E.A. Wallis***

**Budge's book The Roseta Stone in the British Museum:** The Greek, Demotic and Hieroglyphic Texts of the Degree Inscribed on the Roseta Stone Confering Additional Honours on Ptolemy V Epiphanes (203-181 B.C.) with an English Translation and a short History of the Decipherment of the Egyptian Hieroglyphs, and an Appendix Containing Translations of the Stelae of San (Tanis) and Tall al-Maskhutah. The 1989 Dover Press edition has been used, which is an unabridged and unaltered reproduction of the work originally published in 1929 in London.

The translation has been double checked against the translation currently available at the British Museum's internet web site.

Some of the translations can be credited to the Demotic translation of the internet web site of the British Museum and The British Museum Book of the Roseta Stone by Carol Andrews, of the department of Egyptian Antiquities, The British Museum, has also been used for cross reference and assistance with Egyptian words. The 1991 Dorset Press Edition has been used.

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